Millennial STAR

JUNE 1960

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Cover: President David O. McKay at the dedication of the London Temple was photographed, with his characteristic smile and greeting for all the saints, by Elder John Urquhart.

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the tobacco trust

THE Tobacco Trusts have done a good job of market saturation. With slick advertisements, through the years they have convinced mothers and grandmothers that the only way to "stay young" is to be part of the youthful crowd that smokes; they have convinced young men that to be admired of women, to be sophisticated, they must nonchalantly use the cigarette; to the very young girls and boys who just cannot wait to grow up, smoking is pictured as the distinction between men and boys, girls and young women.

Yes, the Tobacco Trusts have appealed to each segment of the public until smoking has become the thing to do; then, with the habit formed, they have moved on in wider appeals to more completely saturate the market potential.

Carefully and cautiously at first, the cigarette advertising showed only pictures of beautiful girls and women, but never with a cigarette, only the package nearby. Never have they shown the young schoolboy smoking, but they have published his favourite athlete's endorsement about the flavour, the true joy of smoking a certain brand.

An article in the *Daily Mail* in late April was most revealing. The column is headed: "'WHO SMOKES' BALLOT SHOCKS THE TEACHERS." Then the article goes on: "Teachers just couldn't find out how many of the town's 4,000 schoolchildren, aged 13 and over, were secret smokers. Half the parents only had their suspicions."

The article continues: "Then Rotherham's Medical Officer of Health, Dr. Raymond Donaldson, decided to hold a secret ballot. The results shocked education officials, for 60 per cent of the town's grammar school children who filled in the

forms with an X — no names were mentioned—admitted they smoked often.

"Previously teachers had said they didn't think many of the children smoked. Now teachers are being asked to lecture classes on the danger of lung cancer from smoking, and the schools to hammer home this warning."

An education official said: "We'll do everything to put them off smoking. The statistics are quite staggering. We didn't think they would be so high."

There is a different Tobacco Trust in the "Mormon" Church. It is a trust in our young people that they will not use tobacco. Quite a different Tobacco Trust from that of the world, but then are we not to live "in the world but not of the world?"

Just as our young people are true to their trust in chastity, the use of stimulating beverages, and keeping the Sabbath Day holy, they are true to their trust in not enslaving their bodies, which they regard as temples for their spirits, to the habit-forming drug of tobacco.

I am indebted to my Aaronic Priesthood teachers, John Giles and George Sims, for giving me a poem in class one morning, which I have kept some 40 years. The paper is now brown with age, but I often read the homely stanzas of this rhyme titled:

A MODERN SMOKE CONSUMER

I have walked in summer meadows where the sunbeams flashed and broke,
But I never saw the cattle, nor the sheep nor horses smoke.

I have watched the world with wonder, when the grass with dew was wet,
But I never saw a robin puffin' at a cigarette.

I have fished in many a river, when the succour crop was ripe,
But I never saw a catfish a-puffin' at a pipe.

Man's the only living creature, that parades this vale of tears
Like a snorting traction engine, puffing smoke from nose and ears.

If God had intended, when He first invented man,
That he'd smoke, he would've built him on a widely different plan.

He'd have fixed him with a stove pipe and a damper and a grate,
And he'd have had a smoke consumer, that was strictly up to date."

Contrast the newspaper article from the London *Daily Mail* to the "Mormon" father whose son was of comparable age to those talked about. He came in to have a "man to man" talk with "dad" about smoking. He said: "You know, Dad, all the boys at high school are starting to smoke. Now I don't want to smoke, but I have a great curiosity about it, and I wondered if you thought it would hurt if I just tried one cigarette just to see what they taste like."

The father said: "I guess that would be alright, son. You have your free agency to do as you wish. But have you ever thought of the fact that up to now you have an absolutely clean record . . . you have never tasted tobacco. Once you smoke just one cigarette, you can never again say, 'I have never tasted tobacco.' Is it worth it?"

The boy quickly replied: "I hadn't thought of it that way. Why, of course it wouldn't be worth it just to satisfy my curiosity."

I thank our Father for our Tobacco Trust . . . the trust we have in our youth, and in every obedient member of this Church, that they will not use tobacco. **TBW**

President David O. McKay

President of the Church of Jesus Christ of Latter-Day Saints

The Duty of the Church

A Conference Address

"Except a man be born again, he cannot see the kingdom of God."
(John 3:3)

"WE are living in perilous times." That is what they said when I was a boy. That is what people thought and said in the days of the apostles, following the death and resurrection of our Lord and Saviour, Jesus Christ. That is what people thought and said three thousand years before the Saviour came to the earth, if we can rely upon writings taken from an Assyrian tablet dated 2,800 years before Christ.

Hayden gives a similar warning:

"Today, as seldom if ever before, human society is threatened with disintegration, if not complete chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful in the midst of a civilisation grown too complex for any mind to visualise or to control. Joy and beauty fade from human living. Yet life, abundant, beauteous, laughing life, has been our age-long labour's end. What other conceivable worth has the mastery of the material world and exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit? We are witnessing either the crumbling of civilisation under the weight of its material mechanism or the birth of a new organisation with a spiritual ideal."

The daily press gives ample evidence that there seems to be a general distrust of our young folks. The great

majority of them want to know what is right. I have confidence in our young people. It is our duty to show them a proper example. Most of them today will follow it, notwithstanding the fact that they are living in an age full of mysteries and discoveries never before known in the world. Man holds dominion over earth, sea, and air, and now is intent upon conquering space.

Just recently the United States sent a new messenger out among the planets. Pioneer Five, a 94.8-pound sphere only 26 inches in diameter, was the first interplanetary traveller with a far-ranging and long-lasting voice.

"If all goes well, scientists will be hearing from Pioneer Five steadily for the next five months, then sporadically for years to come, as it swings back within range."

What a glimpse of the starry heavens! While increasing admiration for man's ingenuity, it should not surprise members of the Church who have been singing for years W. W. Phelps' hymn:

"If you could hie to Kolob
In the twinkling of an eye,
And then continue onward
With that same speed to fly,

D'ye think that you could ever,
Through all eternity,
Find out the generation
Where gods began to be?

Or see the grand beginning,
Where space did not extend?
Or view the last creation,
Where gods and matter end?

Methinks the Spirit whispers,
'No man has found pure space,'
Nor seen the outside curtains,
Where nothing has a place.

The works of God continue,
And worlds and lives abound;
Improvement and progression
Have one eternal round."

The more man learns of Infinity, the more convinced he should become of the possibility of rising above a mere animal existence.

Wernher Von Braun, director of Development Operations Division, United States Army Ballistic Missile Agency a man who has dedicated his life to the conquest of space, in a recent article explains simply and fully what space means to our future, and then concludes as follows:

"We need not fear that future space explorers on their heaven-storming journeys will lose their humility. The heavens will surround them as an eternal reminder that there is a force greater than the thrust of their rocket ships, a spirit greater than the cold logic of their computers, a power greater than that of their own nation."

Yes, we are living in an interesting world. There is another side, too. We are told that 120,000 young people from Asia and Africa each year are indoctrinated with the false ideology of Communism—120,000! There are now 400,000 trained Communist missionaries in southern Asia and Africa saying to the hungry masses: "We are here to liberate you. In Russia and China we have found the way—liquidate the rich classes; take all they have; the land and the machinery will be owned by the government. Then everybody will have enough, and nobody will be oppressing the poor. Communism holds a tremendous fascination for the illiterate, hungry, desperate people of Asia and Africa."

I was very much interested, as you were undoubtedly, at a press dispatch recently about Adeshir Zahedi, the new Iranian ambassador to the United States, who spent five years between 1945 and 1950 earning a degree in

agriculture at the Utah State University in Logan, Utah. He credits Dr. Franklin S. Harris, former president of the Agricultural College (Utah State University), and one of the founders of Point Four in Iran, with doing a major job in cementing United States-Iran ties. Mr. Zahedi remembers Utah and Utahns with fondness, according to a report from *Deseret News,* Washington Bureau correspondent, Warren Zimmerman.

I thought as I read that how important it is for members of the Church, particularly the leaders who are sent out to these various missions, to exemplify the one source of peace —the Lord and Saviour, Jesus Christ. How important it is to teach them to support themselves, but at the same time to point out that there is a force higher than themselves, higher and greater than man, greater than the whole universe—that is that God is the creator of it all.

The duty of the Church is to teach and practice the fundamental principles of the good life. Obedience to the Gospel of Jesus Christ, no matter what the financial or physical conditions may be, will bring peace to the soul. When Nicodemus called upon Jesus about two thousand years ago, a notable conversation took place, during which undoubtedly they spoke about eternal salvation, the real development of man. It is implied in the scripture that the purpose of membership in the kingdom of God is for the fostering of the spiritual life, and the achievement of moral and charitable ends.

" Except a man be born again," said Jesus, " he cannot see the kingdom of God." He told Nicodemus that before he could solve the question that was troubling his mind, his spiritual vision would have to be changed by an entire revolution of his " inner man." His manner of thinking, feeling, and acting with reference to spiritual things would have to undergo a fundamental and permanent change with reference to spiritual matters.

It is easy to see temporal things. It is easy to yield to lascivious things. It requires little or no effort to indulge in anything physical and animal-like. But to be born out of that world into a spiritual world is advancement that the Lord requires of each of us.

It is implied in the scriptures that the purpose of membership in the kingdom of God is for the fostering of spiritual life — I repeat — and the achievement of moral and charitable ends; in other words, for the developing of the religious sentiment, the true religious spirit.

This may be done in two ways: First, by seeking the truth and living in harmony with it; and, second, by resisting every influence, every power that tends to destroy or to dwarf in any way the religious sentiment. When an applicant for baptism stood at the water's edge, before being buried with Christ in baptism, he possessed an implicit faith that the Church of Christ is established upon the earth, and that this organisation is the best in the world today for the fostering of spiritual life, for the attaining of true religious development, for the salvation of the soul.

I repeat that this implicit faith was within him; and with that, there was a true repentance, and that repentance carried with it a desire to leave off everything in the past life that was contrary to the teachings of the Gospel or the Church. His old life, and the sins, if there were any, connected with it, he truly repented of. He looked forward to the time when he would be

born anew in the kingdom of God. He was about to go through the ordinance of baptism, typical of the burial of his old life, and with it all the imperfections, the frailties, the evils, the sins that accompanied that old living. He was to be buried by baptism, that as Christ was raised from the dead by the power and glory of the Father, so he might come forth in newness of life, a member of the Church of God, a child of the Father, a citizen in the kingdom of Christ. By baptism he was born again, and became a fit recipient of the Holy Spirit. His body came forth anew, and the Holy Ghost was bestowed upon him; he was confirmed a member of the Church of Christ.

That is where we all stood at one time. Those were our feelings, our faith, our hope. We stood that day forgiven of past evils and follies. Now, the whole mission — the life, if you please, of soul development—was before us, and we had thus bestowed upon us the light that emanates from the Father, to lead us that our feet might not stumble, that the truths of His Holy Gospel might sink into our hearts — the truths that will give us knowledge that our souls might be saved in intelligence. The Holy Ghost was to bring all things to our remembrance, to show us things to come, to testify of the Father; and as we seek that light, and live in accordance with the duties that are placed upon us by that obligation, we are seeking the true religious development, we are fostering the true religious growth.

But what is the other element which we must consider? Along with this new life, with this seeking for truth, there should be a strong power of resistance. Though being born anew, and being entitled to new life, new vigour, new blessings, yet the old weaknesses still remained with us. The Evil One was eager and ready to attack and strike us at our weakest point, and he has been striking at it ever since. Why? That he might thwart the very purpose for which we entered the Church of Christ.

Our mission, then, is to resist evil as well as to seek that which is high.

Our Saviour is our Divine Exemplar. After He passed through the ordinance of baptism to "fulfill all righteousness," after He had received the commendation of the Father and the testimony from on high that He was the Son of God, the "Beloved Son" in whom the Father was well pleased, Satan was there ready to thwart His mission. Jesus went forth in fasting and prayer preparatory to the great mission resting upon Him, and when in His weakest moment, as Satan thought, when His body was weak and exhausted by long fasting, the Evil One presented himself in temptation. And what was the temptation? An appeal to His bodily weakness: "If thou be the Son of God"—(note the taunt, the very testimony on the bank of the Jordan was, "This is My beloved Son")—"If Thou be the Son of God, command that these stones be made bread." In a moment of weakness and hunger that temptation would be strongest, other things being equal. There was the moment of resistance on Jesus' part. His seeking had been manifest in prayer and fasting. His resistance came at the moment of bodily weakness. Though the body was weak, the Spirit was strong, and Christ answered: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Then, as you recall, Satan tried Him on another point. Failing in that, the

Tempter tried Him still on a third point. He tempted Him, **first,** on His love for physical comfort; **second,** he tempted Him on vanity, and **third,** he tempted Him on love for worldly wealth, and power to rule the world. I say "tempted Him," but Christ was above temptations. Satan tried to tempt Him. But all these temptations Christ resisted; and the final resistance was: "Get thee behind me, Satan; for it is written: Thou shalt worship the Lord thy God and him only shalt thou serve."

We may not have heard audibly on the water's edge the words: "This is my beloved Son in whom I am well pleased," but the Spirit bore testimony in our souls that God was well pleased with the act, and He was pleased to lead us as we sought His guidance in fasting and prayer. We might not have heard in audible tones: If you are a member of that Church, a member of His kingdom, entitled to the Holy Spirit, do this or do that. Our temptation may not have come in that form. It may have come in the form of old desires. It may have been (and I doubt not that it was) in the form of some bodily temptation, some longing. It may have been the craving for the cigarette, which we determined—if we were sincere—to put aside when going into the waters of baptism. Oh, when that longing came, after we were in the Church or kingdom, who was it who said: "Though you pretend to throw that aside, take it only once more; this once will not hurt." There was the necessary moment of resistance! How many of us stood as did Christ, our leader, and said: "Get thee behind me!"

This element of resistance in regard to our bodily longings—satisfying the passions—applies to every member of the Church of Christ. In some way the Evil One will attack us. In some way he can weaken us. In some way he will bring before us that which will weaken our souls, and will tend to thwart that true development of religious sentiment. And what I mean by that is this: the development of the spirit within, the strengthening of the inner man, the strengthening and growth of the spirit, which time cannot kill, but which is enduring and lasting as the Eternal Father of that spirit. And the things which will tend to dwarf that spirit, or to hinder its growth, are things which members of the Church are called upon to resist.

We have in the 89th Section of the *Doctrine and Covenants,* the word of the Lord upon a few little things—"little" as considered by many, and particularly by the men of the world—which the members of the Church are asked to observe. It is a temporal law, and pertains to our spiritual as well as to our physical welfare. I hope that we may have strength to resist all the allurements that come with wealth and worldly position, when we make those two things an end in themselves. Today we have only time enough to consider those few little things with which Satan tempts us in regard to our body.

In that Section, you remember, we read:

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you by giving unto you this word of wisdom by revelation—That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before Him.

"And, again, strong drinks . . . tobacco . . . and hot drinks are not good for man."

These things mentioned here—strong drinks, tobacco, hot drinks (tea and coffee included) are a few of the temporal things which members of the Church who would follow the religious sentiment of this Church should resist.

Every young man throughout Zion, when he comes forth from the waters of baptism, ought to know that it is part of his duty to resist smoking a cigarette, no matter where he may be. Every young person in the Church should be taught, when coming from the waters of baptism, that he should resist intoxicants when passed around at the social gathering. Every young member of this Church should know that tobacco in any form should not be used. He or she should resist all these habits, not only for the blessing that is promised herein by our Father, but because of the strength so acquired to resist greater temptations.

Now, just a word in regard to this "resisting" under circumstances that seem difficult. A young man who may refuse cigarettes or liquor at home, and who may find it easy to do so, might yield when he is out in company at a social. When all the others partake of these things he might not have strength to resist the temptation. That is the moment when the true soul growth should be made and fostered. That is the moment, in the hour of greatest temptation, when the strongest resistance does the most good. It is not when it is in the family circle, when father and mother's influence help us to keep these things away. In this respect it is to be hoped that every father and mother will set a good example. I hope that parents will not set bad examples so that children indulging in weakness may say, "I am following you."

As far as possible let our fathers and mothers restrain themselves in these things. Parents, resist temptation! Control your appetite! What though you do crave these gratifications? The more you crave it, the greater should be your resistance and the greater will be your soul development. It is no credit for us to resist something we do not crave or long for. The man who grows by resisting is the man who resists what he craves, and who will say, in the strength of the gospel, "I will stop it. I will resist it."

"It is easy enough to be virtuous
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.

But it's only a negative virtue
Until it is tried by fire;
And the life that is worth the honour of earth
Is the life that resists desire.

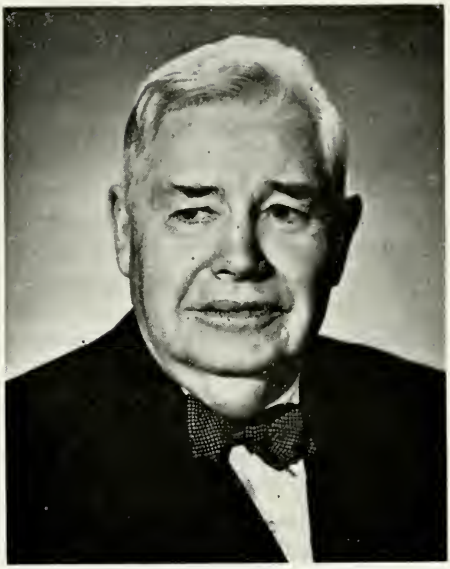
(Ella Wheeler Wilcox)

May God grant that as we are seeking the further establishment of the kingdom of God, that we may instruct our young people, and the members of the Church everywhere, to resist temptations that weaken the body, that destroy the soul, that we may stand truly repentant as we were when we entered the waters of baptism; that we may be renewed in the true sense of the word, that we may be born again; that our souls might bask in the light of the Holy Spirit, and go on as true members of the Church of Christ until our mission on earth is completed, and God receives us and rewards us according to our merits.

May this be our lot, I ask in the name of Jesus Christ. Amen.

President J. Reuben Clark, Jr.

of the First Presidency



"All Roads Lead to Rome"

A Conference Address

AS I have thought about what I I might say or try to say, I have rather centred on the thought of the proud boast of Rome, which was, "All roads lead to Rome." And I have thought, and I may say I endorse all that has been said thus far regarding our time and its trends — I have thought how much that fundamental idea in this dictum has come to mean among us.

I do not know whether we are in the beginning, in the middle, or near the end of a time when we shall see what historians of the future may call a revolution. And may I say here, and it applies frequently to all of us in principle, we of the present make history, our successors away from us write it; and out of it they get things which we do not now at present see. And I fear, as I have talked and heard others talk, that there may be a feeling, in fact I know there is among some, that it does not make very much difference to what church we belong, what creed you may have, and there is not too much difference, within very broad limitations, what we do. We seem to be, in a way, in the presence of a trend of thought that is national, indeed world-wide, that would have us to believe that all this does not make very much difference, for we will all go to heaven anyhow, do what we will, think what we will, believe what we will, have faith as we may.

I find great fault with that, great fault, and came across, in connection with this thought, some passages of scripture upon which I thought I might say a few words. They are taken from

the Sermon on the Mount and were repeated by the Saviour in that great appearance which He made on this continent after His resurrection. They are identical in words. Remember that He said when He came to this continent that He had come to teach them the things that He taught in Palestine. And these words are these :

" Enter ye in at the strait gate : for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat :

" Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14; 3 Nephi 14:13-14)

I was reminded as I read that, of the dream Lehi recorded in the Book of Mormon in the early days of the life of migration, of the latter part of that scripture, " few there are that get into the straight and narrow way " for he found application to it in his own family which resulted in the history, that part of it, in the sanguine history of the Nephites and Lamanites on this continent.

That led me to these thoughts about Christ. To Nicodemus He said that He came not to condemn the world, but to save it (John 3:17). In the great Prayer in the Garden, He uttered the great principle, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3.)

And when I remembered also what Peter said to the Sanhedrin, called before them as a judicial body in connection with the first miracle, it is said, performed in the early Christian Church by the Apostles. Being asked by what name he did the miracle, Peter answered : ". . . by the name of Jesus Christ . . . for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 10-12.)

Then I remembered also, that Christ Himself said, " I am the way, the truth, the light, and the life." And to those on this continent, He added, " I am the law."

This, of course, as we believe, indicates what we must believe and think and do, in what we must have faith.

You know, the Saviour came in the meridian of time to fulfill the law of Moses and He said on more than one occasion, " I want nothing to do with sacrifice and burnt offerings, I want mercy." And then you will remember, He added at various times, as to the sacrifice He wished: " a broken heart and a contrite spirit."

As I reflected on this, I reflected a bit on where might I go to find the real words of the Saviour. I knew I could not go to the Bible. We do not believe the Bible is absolutely correct. Students tell us there are 4,500 different manuscripts of the Bible, and a few years ago it was estimated that there were 120,000 variations. Then it came to me almost as a revelation. Why do you not go to the *Book of Mormon?* So I took the Third of Nephi. I went over it with great care. I parallel-columned it with the parts of the New Testament concerning the Sermon on the Mount.

In the Old Testament I noted the instructions to Malachi as they were reported by the Saviour, because they had no record of Malachi, who lived after they left Jerusalem.

I found some differences, some omissions from the word that he was recorded as having spoken in Palestine. But I resorted to the *Book of Mormon* and to the Third Nephi with the feeling that I was getting really what the Saviour said. I commend an equal

study by you brethren of those great books of the *Book of Mormon* and so far as the Saviour's immediate mission was concerned, the book of Third Nephi. There, we may believe, we have the true teachings, for the record was made by inspired men, abridged by other inspired men, and translated through the inspiration and revelation of the Lord Himself. Brethren, I commend that you study it, if you never have done so, you will find great joy in the doing.

"... strait is the gate, and narrow is the way ... and few there be that find it."

I repeat, the Saviour said, "I am the light, the life, the way, and the truth," and on this continent, "I am the law." If you will go through Third Nephi with care and the earlier works, you will find a very complete discussion of how He fufilled the law of Moses.

So, my brethren and sisters, I come to you with this simple message: There are not many roads that lead to heaven. There is one and one only, and that is the road that we profess to travel and should be travelling. It is the road that is restored to us by the restoration of the Gospel and the restoration of the Priesthood. Do not be misled by the professions of men.

And to those verses that I have already read, I want to add another which comes near the end of that part of the Sermon on the Mount and to the people of the Land Bountiful, which says:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23; 3 Nephi 14:21-23)

The earlier parts of the Sermon on the Mount do not contain teachings that are too specific with reference to this last, "depart from me" and that those who had professed, and so performed, were not his. But you will find further a complete discussion of what that probably means in the Book of Alma, the 34th chapter, where Amulek tells the things which are characteristic of those who worship our Lord and Saviour and our Heavenly Father. Read them. It is worth your while.

Professors of religion, pretenders of being the off-spring of our Heavenly Father's Gospel and principles, pretending to have the truth, beware of them, brethren. Beware of the idea that you do not have to live the Gospel in order to obtain the salvation and exaltation that are promised. Not because God has imposed a penalty for your failure, but because, as I have already expressed to you at one time or another, I believe that the spirit grows or shrinks as it is here in this mortal body, as it was intended that it should. I believe that bad acts, bad thoughts, inaccurate beliefs do not develop the spirit; but on the contrary, they may retard or dwarf it. I believe that all that we do that is good, builds us up and helps us to "prove" ourselves, that we really are living our second estate.

Brethren and sisters, do not be misled, do not stray, do not imbibe the tendency of the age that it does not make any difference what you do. It makes all the difference in the world and in the hereafter. It makes the

(*continued on page* 274)

Elder Spencer W. Kimball

of the Quorum
of the Twelve

A Prophet Is Born

A Conference Address

ABOUT fifty years ago, a Mr. F. M. Bareham wrote the following:

"A century ago men were following with bated breath the march of Napoleon and waiting with feverish impatience for news of the wars. And all the while in their homes babies were being born. But who could think about babies? Everybody was thinking about battles.

"In one year between Trafalgar and Waterloo there stole into the world a host of heroes: Gladstone was born in Liverpool; Tennyson at the Somersby Rectory; and Oliver Wendell Holmes in Massachusetts. Abraham Lincoln was born in Kentucky and music was enriched by the advent of Felix Mendelssohn in Hamburg."

And we might add, Joseph Smith was born in Vermont. Quoting Bareham further:

"But nobody thought of babies, everybody was thinking of battles. Yet which of the battles of 1809 mattered more than the babies of 1809? We fancy God can manage His world only with great battalions, when all the time He is doing it with beautiful babies.

"When a wrong wants righting, or a truth wants preaching, or a continent wants discovering, God sends a baby into the world to do it."

While most of the thousands of precious infants born every hour will never be known outside their own neighbourhoods, there are great souls being born who will rise above their own surroundings. We see with Abraham the intelligence organised before the world was, and among all these there were many of the noble and great ones, and we hear the Lord saying:

"These I will make my rulers . . . (Abraham) thou art one of them; thou wast chosen before thou was born . . ." (Abraham 3:22-23)

He commanded:

"Be fruitful and multiply and replenish the earth and subdue it." (Gen. 1:28)

The Psalmist sang:

"Lo, children are an heritage of the Lord . . . happy is the man that hath his quiver full of them . . ." (Psalm 127:3-5)

Regarding the MEN OF THE HOUR, Carlyle said:

"The most precious gift that heaven can give to the earth; a man of genius, as we call it; the soul of a man actually sent down from the skies with God's message to us." (Thomas Carlyle)

What mother, looking down with tenderness upon her chubby infant does not envision her child as President of the Church or the chief executive of his country! As he is nestled in her arms, she sees him a statesman, a leader, a prophet. Some dreams do come true! One mother gives us a Shakespeare, another a Michelangelo and another an Abraham Lincoln, and another gives us a Joseph Smith!

When theologians are reeling and stumbling, when lips are pretending and hearts are wandering, and people are "running to and fro, seeking the word of the Lord and cannot find it;" when clouds of error need dissipating and spiritual darkness needs penetrating and heavens need opening, a little infant is born. Just a few scattered neighbours in a hilly region in the backwoods even know that Lucy is expecting. There is no pre-natal care nor nurses; no hospital, no ambulance, nor delivery room. Babies live or die in this rough environment and few know of it. Another child for Lucy! No trumpets are sounded; no hourly bulletins posted; no pictures taken, no notice given; just a few friendly community folk pass the word along. It's a boy! Little do the brothers and sister dream that a prophet is with them; even his proud parents can little suspect his spectacular destiny. No countryside farmers, or loungers at the country store, nor village gossips surmise how much they could discuss did they but have the power of prophetic vision. "They are naming him Joseph," it is reported. But not one knows, not even his parents, that this infant and his father have been named in scripture for about 3,500 years, named for and known to their ancestor Joseph, the saviour of Egypt and Israel. Not even his adoring mother realises, even in her most ambitious dreaming and silent musings, that this one of her children, like their ancestor, will be the chief-sheaf of grain to which all others would lean and the one star to which the sun and moon and the other stars will make obeisance.

He will inspire hatred and admiration, build an empire, and restore the Church of Christ. Millions will follow him; monuments will be erected to his name, poets will sing of him, authors will write libraries of books about him. No living soul can guess that this little pinkish infant will become a peer of Moses in spiritual power and greater than many prophets before him. He will talk with God the Eternal Father and Jesus Christ, His Son, and angels will be his instructors. His Vermont contemporaries know not that the little one just born will live as few have lived, accomplish what few have accomplished, and die as few have died, in his own sacred block in a prison at the hands of assassins as a martyr to everlasting truth!

All expectations are understated. Destiny out-distances all imagination and dreams!

"God moves in a mysterious way His
wonders to perform;
He plants His footsteps in the sea
And rides upon the storm.

"Deep in unfathomable mines of never-
failing skill,
He treasures up His bright designs
And works His sovereign will."

(William Cowper)

During the unfolding of this Smith flower; during the brief ripening years of this fruit of the loins of that other Joseph of Israel, the world is preparing for the greatest event since the meridian of time. The infants, Liberty, Freedom and Justice are struggling for life; a small new-born colonial nation struggling to its feet; and people from many lands squirming in the "melting pot" are firming up, suffering labour pains toward the birth of a divine new programme, "a marvellous work and a wonder," a restoration in all its far-reaching detail.

"*We fancy,*" says Bareham, "*God can manage His world only with great battalions, when all the time He is doing it with beautiful babies.*"

And all babies are potential peace makers. O foolish men who think to protect the world with armaments, battleships, and space equipment when only righteousness is needed.

Having read the pages of history, six thousand years of it, can we not see that God has sent His babies to become teachers and prophets to warn us of our threatening fate? Cannot we read the handwriting on the wall? History repeats itself.

O mortal men, deaf and blind! Can we not read history? Thousands of years have ploughshares been beaten into swords and pruning hooks into spears, yet war persists. Ever since Belshazzar saw the finger writing upon the wall of his palace, the warning reappears. It seems to restate with great forcefulness Daniel's indictment of an unhumble people:

"*God hath numbered thy kingdom and finished it. Thou art weighed in the balances, and art found wanting . . .*"

"*And thou . . . his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this . . . and thou hast praised the gods of silver, and gold, of brass, iron, wood, sone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.*"

"*Blessed be the name of God . . . he removeth kings and setteth up kings . . .*" (Dan. 5:26, 22, 23; 2:21)

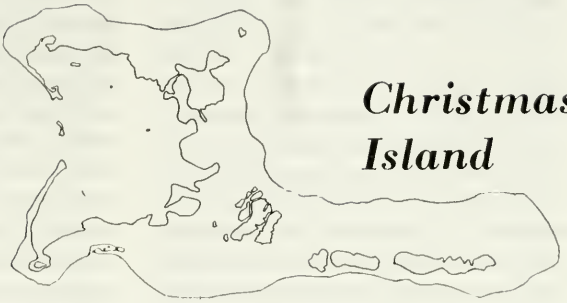
The answer to all problems—personal, national and international—has been given us by many prophets ancient to modern. Why must we grovel in the earth when we could be climbing toward heaven! The path is not obscure. Perhaps it is too simple for us to see. We look to foreign programmes, summit conferences, land bases. We depend on fortifications, our gods of stone; upon ships and planes and projectiles, our gods of iron—gods which have no ears, no eyes, no hearts. We pray to them for deliverance and depend on them for protection. Like the gods of Baal they could be talking or pursuing or on a journey or peradventure sleeping when they are needed most. And like Elijah we might cry out to our world:

"How long halt ye between two opinions, if the Lord be God, follow Him."

The Lord is God. He has charted the way which we do not follow. He

(*continued on page* 275)

The Gospel Comes To *Christmas Island*



IN February of 1959, the full-time missionaries in the Newton Aycliffe Branch gave the name of a contact to the district missionaries. President and Sister Maxwell Milligan were given the assignment, and called on Mrs. Margaret Tolmie whom they found to be a fine woman who was truly prepared for the gospel.

In a short time, she desired baptism into the Church, and wrote for her husband's permission. Her husband was in the Royal Air Force stationed on Christmas Island, about 700 miles south of the Hawaiian Islands.

When Alex Tolmie wrote back to his wife, he asked her to wait until he returned to England. At this point President Milligan wrote to Alex and with love and patience made a lasting friendship. He also had a letter sent to President Harry Brooks, President of the Hawaiian Mission. The letters that follow are part of the correspondence that brought the gospel to Christmas Island.

Newton Aycliffe,
April 30, 1959

Dear Alex,

I hope that you do not mind me calling you Alex, but Margaret has told my wife, Bess, and me so much about you that it seems the natural thing to do. We are both looking forward to meeting you when your present tour expires.

As you know, my wife and I have been meeting with Margaret for some time now and discussing with her the teachings of the Church to which we belong, the Church of Jesus Christ of Latter-day Saints, sometimes better known as the "Mormon" Church.

Margaret has been attending our local branch in Darlington for many weeks now and knows what sort of people we have in the Church, and indeed she has come to a strong belief that the Church and its teachings are true and honourable and worthwhile, and the means of enjoying happiness whilst living upon the earth.

She was so happy when you wrote and told her that your own personal attitude was that if you discovered a

church which you really felt was true, you would join it and be quite willing to conform to its teachings.

Margaret has asked to be baptised a member of the Church, but in accordance with the regulations of the Church, we have pointed out to her the necessity of obtaining her husband's permission and approval, as he is the head of the family and the Church feels that his concurrence is essential. I understand that Margaret has written and asked you for your permission and I hope that you will advise her to be baptised as this is what she really wants to do.

May I point out, Alex, that it would not be necessary for little Margaret to be baptised as we do not baptise our little children until they are over eight years of age. We believe that in the eyes of God our little children are pure and innocent and blameless, and therefore have no need to be baptised, and that should they die before they are baptised they will return to the presence of God. After all, the ordinance of baptism becomes rather meaningless when the person being baptised, in the case of a child, has no idea of what is happening or is even capable of expressing the desire to be baptised or not.

Let me assure you, Alex, that Margaret will be doing nothing which she will regret. Neither my wife nor I would be in the Church unless we knew that it was true. I was a Roman Catholic until I joined the Church. I had three years in the Royal Air Force, spending two of them in tht Far East, and like a lot of my pals I did a lot of foolish things. I was a heavy smoker and a heavy drinker, and more interested in living from day to day than anything else.

Nevertheless, when I learned of the Church I was tremendously impressed by the friendliness of the members, their sincerity, the absence of Bible-thumping, and most of all by the intelligence of the teaching of the Church. Here is a gospel that is based on love, not fear. Here is a Church that really believes that people should be happy, and not miserable.

In the five years I have been a member I have studied the Church most carefully, not content with merely attending the meetings and services, but anxious to learn all I can about it, and in these five years I have never discovered one thing wrong with the Church. I have studied the teachings, the government, the administration, the policies, the programmes, and the practices, and never once have I found anything that was wrong, or untrue, or dishonourable, or that would lead to anything but truth. In fact, having proved in hundreds of different ways that the Church is true, I have given up looking for faults. I know that it is true. So does my wife, and every member that I have ever met knows that it is true. And so now does Margaret.

She has been a good friend to us. Last week she came out to spend the day with Bess and help her with the housework. We regard her as a very fine person. She always seems to be doing something for someone else, and we certainly appreciate her kindness and thoughtfulness.

I am really glad to hear that you are so open-minded on the question of religion. Perhaps you do not believe in God. I didn't, but I believe that by keeping an open mind like you are doing, I was able to accept the truth when it was presented to me.

You probably know that the members of the Church do not smoke or drink. This abstinence from tobacco

and alcohol, and also from tea and coffee, is one reason why we enjoy such good health.

The President of the Church is almost 86 years old, and last year he travelled more than 50,000 miles in the performance of his duties. You, Alex, must obviously know from your own experience in travelling, that to cover this type of mileage would be a test of the endurance and the stamina of a young man, let alone someone of his great age. On top of this, he rises at 4.30 a.m. each morning and does about three hours work before arriving at the Church offices in Salt Lake City. The only reason why he can cope with such an active life at his advanced age is that he has never taken narcotics or stimulants all his life, and so he is in perfect condition.

I have learned that there is a reason for everything that we do in the Church, and when the reason is understood, the wisdom in doing the thing can then be understood and appreciated. Some people think that because we do not smoke or drink that we are bunch of kill-joys. This is not so. The people of the Church have always loved singing and dancing and having fun. In three weeks' time we are having a big youth convention and have taken over Billy Butlin's camp at Filey for the week-end. There will be over fifteen hundred young people attending. There will be competitions in swimming, skiffle, cha-cha, table-tennis, public-speaking, ballroom dancing, drama and athletics. Does this sound like a bunch of kill-joys?

I understand from Margaret that you were in Honolulu some time ago and saw our Church's Temple there. I have a copy of a letter which our Mission President here in Britain has sent to the head of the Church in Honolulu asking him to contact you and arrange for you to visit the Church if you go to Honolulu again, and to give you every assistance should you desire to know more of the Church.

I hope that you don't object to me writing and talking "Church" with you, but knowing of Margaret's wish to be baptised, I thought that you might be interested in hearing from someone who is already a member. My wife joins me in sending you our best wishes and we hope that we shall have the opportunity of meeting with you some day.

Yours faithfully,
Maxwell Milligan

Christmas Island,
Tuesday, May 5

Dear Mr. Milligan,

It was very kind of you to take the trouble to write to me and explain a few of the teachings of your Church, and also to explain the position Margaret is in.

As you know, Margaret wrote and asked me if it was alright if she were baptised and became a member of your Church. I replied and asked her to wait until I returned from here so that we would be able to talk the matter over, but, because of what I have learned from your letter, when I write her tonight, I will tell her that I have no objection to her joining the Church.

Since Margaret wrote me and said she wished to become a member of the Church of Jesus Christ of Latter-day Saints, I have taken a great interest in it and would like to study its teachings, but as you no doubt would agree, you cannot learn all you wish to know purely through the medium of letter-writing.

Last week, I received a very nice letter from the Mission President in Honolulu, Mr. Harry V. Brooks. I am looking forward to taking a trip to Honolulu and meeting some of the members of your Church there, but, unfortunately, I won't be able to go until early or mid June owing to the amount of work I have on my hands just now as there is a considerable movement of personnel going on during this month.

I see Margaret has told you that I have an open mind as far as religion goes. I may be looking for or making an excuse for myself, but I was really put off attending any church through something that happened in my early life when I was boarded out in the North of Scotland during the war. The people I was living with were, in their own eyes and the eyes of their friends, very religious and staunch members of the Free Church of Scotland. To me they were my interpretation of the word " hypocrites."

I was very pleased to hear that you and your wife think so much of Margaret, and I must thank you very much for being so kind to her. Every time I receive a letter from her, she has always something to say about both of you.

I must close now, and write to Margaret. I have been working late so much during the past few weeks that I have been neglecting her letters. Thank you ever so much for writing.

Yours faithfully,

Alex Tolmie

Newton Aycliffe,
June 15, 1959

Dear Alex,

Thank you for your letter of May 5. I was very pleased to hear from you and impressed by many of your remarks.

Your decision to allow Margaret to be baptised indicates that you have an understanding heart and a high degree of consideration for the wishes and needs of others. She was so happy when she received the news from you, and I was privileged to perform the ordinance. Let me say, Alex, that the standards which the Church looks for in the lives of its members are high, and in every respect Margaret reflects credit upon the Church and is highly respected by the members.

By the way, I would appreciate it greatly if you would just call me Max, and I trust that you don't mind me calling you Alex.

Margaret was concerned recently about how to answer a question which you had asked her regarding why God permits war. Would you mind if I tried to answer this question for you? I'll just have to assume you don't mind me so doing until I hear from you.

The Gospel of Jesus Christ, known as the Plan of Salvation, consists of a series of laws, principles and ordinances. They are founded in truth; they are true, therefore eternal and unchanging. It is by obedience to them that salvation is obtained.

The most basic of these principles as pertaining to human conduct, is that man may obey or disobey any or all of the laws of the gospel, or the plan, but he must face the consequences of his acts. Surely this is reasonable.

Though the plan or gospel has been devised for human good, it shall not, indeed it must not, be forced upon anyone. This leaves man free to choose for himself. The plan is of the Lord's making, but its use is in the hands of man. This is a high privilege, and a great responsibility. By his own acts

man may win blessings or bring condemnation upon himself.

The battle of life is essentially a battle between obedience or disobedience to eternal law, between good and evil, between right and wrong. God desires mankind to win salvation; Satan seeks to enslave them in his own dark kingdom. This warfare in one form or another has been going on since the days of Adam. Sickness and poverty, slavery of man, physical or mental, selfishness, pride, and unkindness, the attempt of man to rule others —all are but phases of the struggle between light and darkness, the result of which is warfare, when evil men seek to win their way at the sacrifice of human lives.

All contention follows a departure from truth—gospel truth. Only when men yield to evil can Satan have any power over them. War is always of man's making. God abhors war or contention, whether in the household, office or field of battle. The responsibility for war rests upon man, the free agent, not upon God. Those who cause wars may rightly be classed with murderers. Brigham Young said, " Of one thing I am sure; God never institutes war; God is not the author of confusion or of war; they are the results of the acts of the children of men. If the people generally would turn to the Lord there would never be any war."

Since the law of free agency (the ability of man to choose for himself) is ever uppermost in the plan of salvation, God who gave the law must himself respect it, even though He weeps at the errors of His children. It would be a violation of His own plan, should He step in and by His undoubted power, stop warfare among mankind. He would then have to interfere in all contention, and ultimately reduce His children to the status of unintelligent serfs who are forced to do right, and never allowed to do good of their own accord. No, Alex, mankind, however sorrowful its condition, must fight its own battles and win its own victories.

Nevertheless, though God will not deprive man of his free agency, even in the last extreme, He may, in His mercy, turn the tide of battle in behalf of the righteous. It is in this sense that we pray for victory. In the long run God is always the victor. The history of mankind shows that whatever the momentary result of warfare has been, righteousness has ultimately triumphed. This will be so to the end of the world's story.

There are wars and wars. If both contending parties are but seeking power or territory, they are both unworthy of divine help. It is a type of blasphemy under such conditions to offer prayers to heaven for relief. However, when human rights, and freedom, the Plan of Salvation itself, are the issues, the battle becomes the battle of the Lord, and those who have truth, and fight for it, should then plead with the Lord for help, and in course of time will receive it.

Remember Alex, there would be no wars unless men had forgotten to live righteously. At best, this is a difficult question and I only hope that these comments may be useful in focusing your attention on the problem from another point of view.

Margaret said that you were interested in stopping smoking and asked if I could suggest some way that would help you. To be honest, I cannot. Smoking is one of those pernicious habits over which the average person rapidly loses all control. The regular consumption by the body of the narcotics contained in tobacco, develops an

appetite which must be fed. Just as the drug addict needs his supply, so it is with the confirmed cigarette smoker. In fact, smoking is actually an earlier form of drug addiction, and you will rarely find an incurable drug addict who was not first an incurable smoker. In the same way, you will never find an alcoholic who was not first a social drinker.

If you find this reasoning difficult to accept, ask any confirmed smoker to stop suddenly. He cannot do it, Alex, not because he does not want to, but because he cannot stop himself. He has developed a need within his body, and whether he likes it or not, the appetite must be fed. He is a prisoner to his own bad habit. Once in a while, you come upon someone with an iron will-power who can actually stop dead. This does not mean that it is any easier for him to give up the habit than anyone else, but it does mean that the commands of his mind are stronger than the demands of his body.

You may belong to this rare group, Alex—I certainly did not. You may be smoking as you read this. Imagine you had taken the decision to stop smoking right now. Do you honestly think that you could keep to your decision, or that you would not within a day or so be absolutely bursting for a smoke?

Many people stop smoking by reducing their consumption steadily over a given period of time. This has the effect of slowly weakening the appetite so that when the final break is made, no undue discomfiture is experienced. Again, you may be able to succeed this way, Alex, but I could not. I suppose I do not sound very encouraging.

Let me tell you how I stopped, Alex, that is if you are still interested in this lengthy epistle. I started smoking when I was eleven years old and most of my boyhood problems revolved around "fags." By the time I was out in the Far East, I was consuming 250 a week.

At that time, I was also saving hard, and it became economically desirable that I stop smoking, and so I tried. I tried, Alex, believe you me, I really tried. Sometime, if you want a laugh, I'll tell you of some of the daft things I did in order to stop smoking.

I bought all the known cures, but no success. I did everything I could think of, but no success. The one thing I could not do was exist more than twenty-four hours without a smoke. After trying for about a year, I finally reached the conclusion that it was absolutely beyond my power to stop. I recognised defeat. I gave up. At this time I had developed the annoying habit of awaking around 3 a.m. each morning with a bad cough, which could only be relieved by a cigarette. This became a nightly ritual.

Then of course, I started to learn of the Church, and when I arrived home in Glasgow, I took steps to investigate the teachings of the Church and to meet with two of the missionaries. I already knew that "Mormons" did not smoke and when they explained the reasons for this I could see that they were right.

Eventually, I was asked to become a member, and feeling that this was the right thing to do, I accepted. However, it was pointed out to me that I should give up smoking and one or two other things, if I believed that the teachings of the Church were really true. I said I would try to but deep down I knew I could not.

When the Saturday night came that I was to be baptised, before I left the house I knelt down for a minute and said a wee prayer. This might seem

foolish to you, Alex, but it was not to me. I told the Lord that if He would give me the strength, and the courage to stop smoking, and the love that would be necessary to take Him at His word and start living according to His way of life, then I would always be faithful to Him.

Well I went along and was baptised, and that was a most rewarding experience. Up until then I had thought the Church was true, but when I was standing in the waters of baptism the peace and happiness that filled my heart told me that it was really true.

That night I came home, uttered a prayer of appreciation, and went to sleep for the first time in seven years without a smoke. I slept soundly through the night, and I was actually on my way to Church on the Sunday morning before I even realised that I had not had a cigarette since the previous day. That was the amazing thing about it, Alex. I had no desire to smoke, and further, my body did not seem to be disturbed by the fact. From that day, almost five years ago, I have never smoked a cigarette nor have I missed smoking, nor have I at any time even had the desire or inclination to smoke, and I have benefited immensely in health and in many other ways.

I firmly believe that I received a blessing from God to help me to do that which I myself was incapable of doing. I firmly believe that my simple prayer was heard, and answered.

And now, Alex, I have been rambling on too long and you have probably had your fill. You have probably realised by now that " Mormons " are incurable talkers about their Church. That is because it means so much to them.

Both my wife and I send you our best wishes and express our hope that everything you do may work to your own good. Once more, may I thank you for the very nice letter you sent.

Yours faithfully,

Max

Christmas Island,
June 25, 1959

Dear Max,

Many thanks for your letter of the 15th. I was very pleased to hear from you again.

You said Margaret was concerned about answering a question I asked her about why God permitted war. It was more a passing thought I put on paper than a direct question; however, it was very good of you to take the trouble of explaining it to me, and I must say, your explanation made very interesting reading, and the manner in which you wrote it made the reasoning of your explanation very easy to follow. It has most certainly made me think again.

As I mentioned before, I have taken a keen interest in the beliefs and teachings of your Church since Margaret brought the subject up early this year. There are quite a number of things I would like to discuss with you when I return to the United Kingdom next month (I hope) if it will not inconvenience you.

No doubt by this time Margaret has told you that I have had to put off my trip to Honolulu when I intended to visit the Mission there. I was rather disappointed at not being able to go. I have since written to Mr. Brooks, the President of the Mission, explaining the position to him and apologising for any inconvenience I may have caused him. I also thanked him for taking the time and trouble writing to me, as I am sure he must be a very busy man. I have since received a very nice reply

from him, and a bit of advice. I am enclosing a copy of his letter.

Margaret has been telling me that Bess has been troubled with a suspected slipped disc and that Marion had a mishap and hurt her arm. I sincerely hope all is well with them now. I hope you do not mind me calling your wife Bess. I have heard so much about you and your family from Margaret that I feel as though I know you all personally.

Once again Max, my thanks for your taking the time and trouble to write. I am looking forward to meeting you and your family in the near future.

Yours sincerely,

Alex

Honolulu, Hawaii

Dear Alex,

I received your letter of June 18, yesterday, and was sorry to learn that you may not be coming to Honolulu to enjoy a visit. Two or three times I have said to Sister Brooks, " I wonder if Alex Tolmie is able to get away and come and enjoy a vacation here in Hawaii." I've been expecting you, but as yet have not seen you. I would have liked to have had the opportunity to chat with you and get acquainted with you, and discussed some of the things which would be important to you in the way of religion.

I am sure you will be happy when you return home and are with your good wife and family, and will enjoy their presence and especially enjoy being at home again. I am sure you will be happy about her conversion to the Church, recognising that she is apparently very enthusiastic and that she is happy in knowing that the gospel is true.

Alex, I would like to encourage you, though I don't have the opportunity of talking with you personally, that when you return home, study the gospel, pray about it, think about it and apply it to your life. I am sure you will note that it is a way of life that has no equal. It will bring you peace, happiness and joy into your life that you will not experience in any other way of life. I am sure the great opportunity that awaits you and your wife, (though at the moment you may not be aware of it) is the fact that you and she can prepare yourselves to go to the temple of the Lord (one of which is in England) and there you may be sealed to each other and have your family sealed to you, for time and for all eternity. By doing this, you may be able to continue the family unit—of husband and wife and family into the eternities. This is one of the blessings which our Heavenly Father has for His children, which the Church teaches and which we enjoy. This is one of the great and enjoyable blessings and teachings of the gospel which we appreciate in our home, and I am sure you would appreciate it in your home because it will mean so much to you.

Before you join the Church, I would surely suggest Alex, that you study it and know about it and prepare yourself so that you can be happy in its work. I say work, because wherever there is progress one must work at it and in working and growing and developing, there come great blessings, great rewards and growth and progress. I am sure our Heavenly Father never intended His children to be idle, knowing there is so much to be accomplished in this great world in which we live and also in the eternities, where the knowledge which we gain now will help us to add to that which we shall gain in the life after death.

It is my humble prayer that, if we are unable to meet here in Honolulu, you will have an enjoyable trip back to your beautiful homeland and there you will enjoy being with your family, and that you will have the opportunity to study the gospel and to eventually become a member of this Church. We would truly welcome you in the Church, but feel not to be persuasive in any way, but would like to extend an open arm to you, that you may be a part of us.

May the Lord bless you and help you, knowing that you are in the service of your great country which is allied with our great country and through this combined effort much good can come in helping to preserve peace among men. Again may I say we truly would have liked to have had the opportunity of meeting with you here in Honolulu, but hope that some day this may our good fortune. May the Lord bless you.

Yours with aloha nui loa,
Harry V. Brooks
Mission President

Cheltenham
November 26, 1959

Dear President Woodbury,

I first came to know about the Church through my wife, who had become a member of the Church when I was overseas serving with the Royal Air Force on Christmas Island in the Pacific.

When out on Christmas Island, I started investigating the Church, and had a few wonderful letters from the President of the Hawaiian Mission, President Harry Brooks. I also had the great pleasure of meeting President Brooks when I was making my return trip to the United Kingdom at the end of July.

The last letter I received from President Brooks, before I started on my journey home, made me more determined than ever to investigate the Church. When I returned to Darlington, I met the Newcastle District President, Max Milligan, with whom I discussed the Church and borrowed books on the subject.

Eventually the Newcastle District President and District Mission President were meeting with me in my home, and I accepted the challenge to be baptised. I was baptised on Sunday, September 13.

I first gained my testimony when I knelt down in my bedroom and prayed (the first time since I was a child). I asked our Heavenly Father to let me know that this Church was the true Church. I also asked to be given assistance to stop smoking (I had been smoking about 40 cigarettes a day) so that I may be able to live the Word of Wisdom.

My prayer was answered; I stopped smoking without any really great effort on my part. Since my first prayer, the truth of the teachings of the Church of Jesus Christ of Latter-day Saints has been shown to me in many ways. I now know that this is the true Church, that the gospel is true, and that Joseph Smith was a prophet of God as is David O. McKay today.

I pray that my wife's and my testimony will grow, and I pray that someday soon I will be able to go to the temple of our Lord and be married to my wife for all eternity and have my children sealed to me.

May the Lord bless you and the brethren who assist you in this mission in the wonderful work you are doing.

Sincerely your brother,
Alex Tolmie

This Is My Faith

The British countryside presents scenes of beauty unsurpassed on the earth, and nothing is more beautiful than the sweet, fresh testimonies of new members of the Church of Jesus Christ of Latter-day Saints. Both are presented on these pages as a witness to the goodness of the Lord to the people of Great Britain.

Betty Bilson

Portsmouth Branch

I came into the Church in answer to a prayer, in which I asked God how I could but serve Him and say "thank you" to Him for my life. I had been in hospital from the beginning of March until the end of July. I had four operations. One of them on my heart which stopped for one and a half minutes. The surgeon massaged my heart and saved my life. But for the Grace of God and the skill of that surgeon, I would be dead and buried and my children in a home, as they have no father now. I thanked God with all my heart that He let me live and I wanted to do something to show gratitude.

I tried other churches but was always dissatisfied; there was nothing I could do and I didn't somehow feel right. I had not been home very long before the elders called on me and everything about their way of life appealed to me; the way they love and help one another; and most of all, I think they had what I had never known—peace of mind and such a faith as I had never met before. My children and I were baptised on the 8th of November, and now I feel at peace. Already God has answered my prayer. My children and I love the family prayers which the elders taught us to have.

My son, Michael, is looking forward to next August when he will be able to hold the Priesthood. I know without doubt that this is the true Church, and I am so thankful that the elders called on me. I will remember them with love and gratitude all my life.

Rita Knowles

Burnley Branch

I firmly believe that my prayer was answered the day the missionaries knocked on my door. For twenty-two horrible weeks I watched the sweetest kindest mother in all the world suffer until her death.

For weeks after my mother died, "Why, why, why?" kept cropping up in my mind. Why should a woman who had struggled all her life to bring up her family to be healthy and respectable die like this? My vicar's answers did not satisfy me.

So my brother and I decided the Bible would give us the answer. We met once or twice a week and read and discussed the Bible; we found peace of mind regarding my mother, and also we discovered that the

churches were not teaching Jesus Christ's gospel. In my state of mind I felt lost. I prayed night after night for the Lord to guide me on to the right path.

When the elders called and started with the lessons I listened with interest, but I couldn't grasp the truth of the gospel, because I was prejudiced against the Americans. Americans were noted for having everything bigger and better than anyone else, so I thought sarcastically: "Naturally Jesus would have to restore His Church on the American continent." But I listened to all the lessons, and suddenly my prejudice, my sarcasm was gone. Here was Jesus Christ's gospel.

I fought against it. Matthew 7: 15, "Beware of false prophets . . ." gave me some sleepless nights, but I looked at Matthew 7: 16, "By their fruits ye shall know them . . ." Could you associate the devil's work with the clean, healthy boys who came into our homes and prayed to Our Father in heaven in all humility and taught this gospel in all sincerity? These boys were truly missionaries doing God's work. I pray that many more people will listen and accept their teachings.

As Jesus said, "Oft times have I

The Clifton Suspension Bridge over the River Avon at Bristol

wanted to gather you under my wing as a hen does her chickens, but you would not." If only we would live by the gospel we would all be safely under His wing.

Olive Tomlinson

Sheffield Branch

I have tried nearly all the churches only to feel empty, and yet I had this feeling of something important in religion. I felt drawn to something I could not name or understand and just could not find this elusive something anywhere. After trying to find the answer for years and years, I let my church-going drop for three years, not attending any church at all. I prayed though, and I still had this yearning for this unknown something. People I tried to talk to didn't understand, and my family openly called me "crackers."

Then one Thursday lunch-time a knock came on my door and there stood two happy young men. They said they were missionaries from the "Church of Jesus Christ and the Latter-day Saints" and had a message of importance to give. I asked them in and felt immediately the presence of something holy. I began to feel happy myself. They talked to me and I could have listened for ever I think. They promised to call again and the few days in between the visits seemed endless. Something happened to me straight away. I felt at home and at peace. This I had never felt before. It was really wonderful. I **knew** after the second visit, this was what I had been searching for all my life. My prayers were answered. I had found the true Church of God.

I went to one Church meeting before I was baptised, in fact after the second meeting with the missionaries. I never have seen so many happy faces, and there and then I was sure. I knew.

I started living the Word of Wisdom before these young men even spoke about it and knew this was right.

What really impressed me most was the new and wonderful knowledge that ours was a living God. Now I knew what our God was like. Joseph Smith had seen Him, and He has flesh and bones as we do. This was wonderful to me, for before I imagined something spiritual floating about all over the place. Nothing to fasten on to. Now our God became real to me; **someone,** no longer something. This was the answer to all my muddled thinking.

Besides I used often to wonder why God had made all those promises in the olden days if there was no purpose to it all. I wondered why we no longer had prophets and disciples. I thought God must indeed have forgotten us. Now I know He is still active if we will only listen and understand. If we open our hearts to God, He is very, very real, and the prophets and apostles are still here with us. It is wonderful. At last I am no longer alone. I belong to the only Church on earth.

Mary McLeod

Dundee Branch

When the missionaries came to our home, we did not know the first thing about Mormons or their Church. We looked forward to the meetings with the missionaries, and to hear the story of Joseph Smith. I think it is marvellous. The teachings of the Gospel are so simple, even the children understood the missionaries. I even saw the

Loch Awe, West Scotland

Bible in a new light. I felt there was something in their teachings which was lacking in any other I had heard. I came to believe in Joseph Smith, and the gospel by constant prayer.

The Church is really wonderful. I feel that as everyone takes part in helping to build the Church, and all its activities; as we say a prayer or speak in church on a Sunday, we are made to feel that we are really a part of the Church, and no one is left out. I was invited to Sunday School before I was baptised, and felt at once that everyone was so united, happy and contented.

I knew that everyone who spoke, spoke from his heart. I enjoyed that Sunday so much, and went home a different person.

I decided to be baptised, and shall always remember that day as long as I live. It is a true saying that a new life begins after you have been baptised. Your whole outlook in life is changed. I am proud to say I am a member of the Church of Jesus Christ of Latter-day Saints. I will live up to the Church and all it stands for to the best of my ability.

Peter Dickinson

Sheffield Branch

A few months ago I had never heard of the Church of Jesus Christ of Latter-day Saints, until one day two American missionaries came to our house bringing with them the gospel of our Heavenly Father. They told me the gospel so simply and straightforwardly that I couldn't help understanding everything they said, and becoming interested in their message. After a little while I was invited to the Church, and the obvious love and sincerity of all the people there really amazed me and I think gave birth to my testimony. Soon the American missionaries were replaced by two local missionaries who began to give me a series of lessons in preparation for the challenge of baptism. They put the lessons over extremely well, explaining to me all the simpler facts and doctrines about every facet of the Church until one day when they asked me if I would, I accepted the word of God and was baptised.

I think the major facts that really

Castle Coombe Village, Wiltshire

started my testimony growing, besides the love and sincerity of the saints, were the numerous times this latter-day kingdom of God was foretold in the Bible so many years ago, and also the existence of the *Book of Mormon* that could never have been made up by any mortal man, and in fact could only have been translated by an inspired person.

Herbert and Muriel Faust

Birmingham Branch

The first and foremost reason for our becoming members of this wonderful Church was the testimony of the two elders who visited us and introduced us to the gospel. They came to us with such warmth and sincerity, and without being at all domineering (as so often members of the clergy are), explained their faith and beliefs to us, asking nothing, yet giving to us such a wealth of warmth, love and understanding as we had never before experienced.

To hear this gospel was to believe it. We discovered immediately that it was infallible—and the more we heard of it the deeper the impression grew in our hearts until finally we were baptised and received the laying on of hands. These experiences were so wonderful that only those who have had similar experiences could possibly understand the depth and meaning of them.

We have since been blessed in many ways, having been granted the power of greater understanding for which we had earnestly prayed. We also find ourselves being more tolerant towards each other and towards life in general. We no longer worry about aspects of our every-day life which previously gave rise to consternation, We now dwell in the knowledge that because of our faith and our efforts to live as we surely should, our Father in heaven will help us, and will never desert us. This indeed, is a wonderful thing and we thank our Father for sending the elders to us whose efforts have brought us this wonderful gospel. They will be remembered always by us with love and gratitude—we thank our Father daily for their coming.

Christiana Emmerson

Leeds Branch

Now I have joined the Church of Jesus Christ of Latter-day Saints, I am really beginning to live. I did not know such love and friendship could be possible from someone you have known a few weeks.

About two years ago the missionaries called at our home—a friend of my father sent them. They gave the lessons and my father and brother attended Church. Last year, my brother took lessons and became baptised. I myself was not very interested until I was invited out to MIA and attended Church also. I had lessons also and was baptised. I wanted so much to be like the girls who came. They sparkled and could make friends and speak so freely and feelingly.

I bore my first testimony in a youth meeting at Dewsbury, and I will remember that day until the day I die. As I stood and gave my testimony my soul burned within me, and as I write to you I can feel the atmosphere of that room. I was so happy to have the privilege that so many people are looking for, that tears filled my eyes.

Yes, I do believe this is the true Church of God, and that the prophet Joseph Smith received revelation from the one true God and the Saviour of the world.

I thank Him for letting me share

this gospel and pass it on to others so that they may share the joy and happiness I have.

Malcolm Johnson

Wirral Branch

The love that the missionaries have for God, and the genuine warmth of love and friendship they extend to everyone they meet was my first heartfelt impression of the Church. While visiting my mother's home, I had the opportunity of being introduced to two of the elders. During the weeks that followed, my wife and I enjoyed the company of several of the elders of the Liverpool district, and I think it was this opportunity of hearing the different manners and approaches and yet the same crystal clear understandings of the gospel they have, which helped me to accept the truths and principles of the Restored Gospel.

The gospel has removed the element of doubt, mystery and vagueness that had previously existed in my mind regarding the personality of the Godhead. The lessons on eternal progression gave me a clearer understanding of our purpose here on the earth, and the many blessings that are in store for us if we will only be obedient to our Heavenly Father by keeping His commandments.

The first thing that impressed me in the Church was the genuine atmosphere of love and friendship that exists between all the saints regardless of station and position in private life. One feels that we are all the same as God's children.

I am grateful for my devoted wife, and my two wonderful children who bless our life, and for our beautiful home in which we live. I am grateful for the Spirit of God that is often present in our home when the elders visit us and when we kneel in our family and individual prayers.

Frances Craven

Birmingham Branch

When the elders knocked on our door my mother knew straight away that they were good men. They were really sincere and very different from all the other representatives that came to the door. I thank God that I have a mother like mine, for she persuaded me to take lessons from the elders. When they told me about the twelve apostles I immediately rejected the whole plan; I just couldn't believe it. The elders then impressed upon me that I must read the little pamphlets they had left, so I proceeded with the Joseph Smith story. When I had finished I was so overcome with its beauty that I prayed to my Heavenly Father and asked Him that if this Church was true to help me believe it also.

Of course God did help me to believe. I went to church and was immediately impressed by the friendliness that everyone extended to me, and the love that shone forth from everyone. I really did have an aching hand when I returned home that Sunday.

Not long after we had been having lessons, my mother and brother were baptised. Three weeks later my younger brother and I were baptised and now we are all striving to be good Mormons, and to live the gospel to its fullest. I have never been so busy in my life as I have been since I joined this Church. I just cannot imagine what I did with myself before. I now have three jobs. At first I shied away from anything I was asked to do, but then I realised that I must serve the Lord, and I could only do that by doing His work. Last week I gave my

On the Pennine Moors near Hawes, Yorkshire

first 2½ minute talk. I was very nervous but I felt so happy afterward.

I know this Church is true; God has answered all my prayers. My testimony is so strong. All that bothers me now is that I do not seem to find enough time to study the *Book of Mormon*.

Herbert and Frances Smith

Loughborough Branch

Our daughter-in-law and my son, who were members of the Church, invited us to a barbecue just for company and also to meet some of the brothers and sisters and to see the Church which they were so proud of.

During the evening we were introduced to the elders who gave us a great welcome. They asked if we wished to have them call and visit us at our home. After the first meeting we were so impressed by the reading and discussion, that we decided to give up beer, smoking, and drinking tea.

We started saying family prayers night and morning. While doing this our burdens soon became lighter.

Castle Bolton, Wensleydale, Yorkshire

After three more visits by the elders, we were convinced and had carried out all the things that were asked of us, and were ready for baptism.

We testify that through the lessons and reading of the various leaflets and the *Book of Mormon*, we have come to a knowledge that Joseph Smith was a prophet of our time. Since we were baptised and received the blessing of the Holy Ghost we feel great joy and our whole life seems brighter. The more we read, the clearer it becomes that the Church of Jesus Christ of Latter-day Saints is the only true Church. We will endeavour to live up to what is required of us in the Church, our homes or anywhere we may be, so that we may be worthy members of the Church.

Dennis Crewe

Nottingham Branch

I am indeed proud to be able to serve our Father in heaven through this His Church and I am most grateful to the good people by whose aid I have come to accept the Gospel.

Some years before I met my late wife, she was an active member of the

Church, and naturally during our life together, we discussed our beliefs at great length. When I was visited by missionaries last July, I was possibly more able than some to understand the message they brought. At first I'm afraid I was very sceptical towards the whole thing, until I was confronted by the *Book of Mormon* which can be no other than the word of God, for as with the Bible, no mortal hand could have compiled such a work. This being so, then Joseph Smith must surely have been a prophet of God, and our Church can be no other than the true one.

The fact that our Church is the same as that set up by Jesus Christ in the former days holds the most appeal for me. Only in this way can we know of and follow His true teachings.

Dorothy Revell

Oldham Branch

We first learned of the Church of Jesus Christ of Latter-day Saints through my younger sister (age 17) who has been a member for several months. I must confess that at first I did not agree with the teachings, and in fact I condemned them heartily, but this, of course, was entirely due to my ignorance.

We were persuaded to attend the Manchester District Conference and since that date we have attended the Oldham Branch regularly. We have also been visited each week by two of the part-time missionaries here who have been really wonderful and a source of inspiration to us.

The joy and happiness that the true knowledge of the gospel has brought into our lives cannot be expressed in words and the difference in our home life is beyond measure. I know that I shall be everlastingly grateful that our Heavenly Father gave us the opportunity of hearing it. It is a constant source of amazement to me that I could have lived for 32 years without this knowledge and that three months ago I had never heard of Joseph Smith when now his teachings and the Church which was restored through him are the most important things in our lives. I sincerely hope and pray that we may always live according to these teachings and that we may be examples to other people.

Janet Moyles

Lowestoft Branch

I was first brought down to MIA by Sister Pamela Flegg. This I very much enjoyed. Then in her own sweet way she encouraged me to Sunday School and finally to Sacrament meeting.

I am now working for my MIA award, and it is my great ambition to go up and get it at the next district conference.

I must really say what a wonderful spirit of friendliness there is in this Church. I have found many wonderful friends and no duty or kindness is too much for them.

Sister Flegg and I travel to Norwich to the baptisms together, and we go round with each other, and I know I am in good company. I have no positions in the Church yet, but when I know enough about the Church and the gospel, I hope I will become a teacher in one of the auxiliaries.

Ann Peacock

Middlesbrough Branch

I am truly thankful to be in this true Church. It took a long time to convince me that I should become a member. The wonderful friendship I found

in MIA was the one thing that finally convinced me.

I think that the missionaries do a really wonderful work. That fact that they are so willing to come to England for two years of their lives was a great faith promoter.

Before I joined the Church, they asked me to go to conference at Sunderland. The love and friendship the leaders of our Church show for the members was a great help to me.

It was a really beautiful moment when I emerged from the baptismal font and knew that I had a new start in life. I hope and pray that I will grow to be a worthy member of the Church of Jesus Christ of Latter-day Saints.

It is only five weeks since I was baptised, and I feel so happy that I try to learn everything I am taught, and my testimony grows every day.

Leonard E. Mann

Crawley Branch

Having weighed the evidence that supported this gospel, I arrived at the conclusion that without a shadow of doubt this is the true Church. The veil of confusion that had previously encircled my mind completely lifted, revealing the purpose and object of my existence. More remarkable still was my wife's acceptance. Normally religion under any label was considered with a negative interest. Now she leads the family in prayers, and shows a conscientious interest in the children's spiritual progress.

I have changed my occupation at some financial loss the reason being greater opportunity to participate and experience in full measure the satisfaction that one receives in service in the Church.

Wharfedale, near Kilnsey, Yorkshire

Village of Abinger Hammer, Surrey

Grouped among the most treasured blessings I have been privileged to receive, I feel there is none greater than that of wisdom of the Lord's divine purpose. It is that influence I know that navigates me along the route of eternal progression. Having booked my passage as it were and embarked on this voyage to eternity, the spirit that immediately overtakes me may be described in one sense as that of a blind man seeing the world for the first time.

Another label that might well describe this Church is "The twenty-four-hours-a-day Church." We wake up to it, and go to sleep with it; all day we are striving to live it. At first this frightened me as I became aware of the responsibilities and apparent sacrifices that membership entails. It was not long before I learned my fears were quite unfounded; participation is the means that brings this great joy and happiness that we now have in our lives. I know it is only through obedience, humility and sacrifice that one enters this Church.

I thank my Heavenly Father from the bottom of my heart that He gave me the opportunity of learning about His gospel. There is very little doubt in my mind that this is the answer to the problem facing mankind today. The plan is a very simple one, demanding only faith, humility and obedience. It is plucking up the courage to apply these things in our daily lives which is the great obstacle.

We live in the shadow of the temple. With the temple so near and with our knowledge of the gospel, what better foundation could we wish for in the development of our spiritual needs. My family and I liken the temple to a living monument; it is a goal in which lies all our ambitions and hopes, a sanctuary to shelter us from the perplexity and anxiety of this life. I am most thankful to our Heavenly Father that He has invited me to serve in His Household, and I humbly pray that I will be worthy of this privilege.

Marjorie Jones

Liverpool Branch

I became dissatisfied with my religion at about 17 years of age, and decided to investigate the doctrines of other sects of the Christian religion to find out if they were truer than my present church. Over a period of about five years I investigated several, but still did not discover any that I could whole-heartedly believe in. As a result, I remained as I was—still dissatisfied. I drifted along for several years in this rather unsatisfactory manner until last September two elders of the Church of Jesus Christ of Latter-day Saints called at our home with their message. I admit that at first we listened out of curiosity more than real interest, but we were so impressed with the sincerity of our visitors that we asked them to return. After several such meetings, much prayer, and some research, I was convinced without any shadow of doubt, that here at last was the truth. From then on I became a different person.

The things that appealed to me most in the teachings of our Church were the reasons for our being on the earth, where we came from and where we are going. I was also impressed to know that we shall be rewarded according to our accomplishments here on earth. It is all good and true, and the more I learn the more convinced of its truth I become.

Peter Klein

Bristol Branch

At the age of seventeen years I enlisted in the Royal Marines. I spent a period of four years abroad, during which time I studied numerous religions, but I found little to interest or inspire me. After serving for seven years in the Marines, I was demobilised and I joined the Police Force. In my profession, a great deal of emphasis is placed upon proof and evidence. Life carried on at a fairly even tenor, until one day two young missionaries knocked upon my front door and my wife and I found ourselves facing the Mormons. We invited them in and listened to their message. Both my wife and I felt that we had heard their words on some other occasion, but we could not recollect where.

I accepted the lessons and the challenge to be baptised, and then suddenly overnight I was full of doubt and worry. I hardly slept, and things became so bad that I decided that I could not take such a step. I was

plagued by thoughts and my mind was in a turmoil; I was quite frankly afraid. Then I read a part of the *Book of Mormon*, in Alma 36:12-21—this was my state exactly.

I was pondering this problem one fine day while I was on a country beat, when suddenly in the twinkling of an eye, the answer was there. I can only say that God cleared my mind and told me what to do. One moment my mind was full of indecision, and the next I was experiencing a feeling of utter and complete contentment such as only could come from God.

I thank my Heavenly Father that He directed His messengers to my door and that we entered this the true Church. It has made a vast difference in my life and I feel that I want to get on the roof of my home and shout this message to the rest of the world so that they may know of this unbounded joy.

Doris Ireson

Huddersfield Branch

I used to think my life was a busy one before I became a member of the Church, but since being baptised, my life has been very full. I just cannot

Ennerdale, English Lake District

imagine what I used to do with my time before.

One Monday evening, the missionaries called to give a lesson to my brother, and I was at home on holiday. That evening I had my first lesson about the Church, and learned more about it in an hour than I had about the Church of England in all my nineteen years. The humility and testimony of the elders told me again and again that I must learn more.

The people at Church made a very great impression on me. There was so much love and friendship in the air I could not help but want to be part of it. The following week, I attended the district conference at Bradford. That did it—my testimony really came that day after hearing the talks given by so many wonderful people. The simplicity, honesty and love, and the spirit which abounded on that Sunday made me want to be baptised almost at once.

Since my baptism, my life has been happier than I thought possible. I thank our Father in heaven daily for the very great privilege of being a Latter-day Saint.

Harbour at Mevagissey, Cornwall

Peter Downer

South London Branch

My first interest in the Church started when I felt the great desire to go and visit the wonderful New Temple at Lingfield. That memorable occasion was my first insight into the Latter-day Saints, and the great impact that day had on my thoughts stays with me now.

Only a few months ago we were visited at home by two really inspiring missionaries. How well I remember the joy that came into my heart when they explained who they were, and that I was going to be privileged to hear their message, and to learn about the faith which I was so eager to know much more about. For such a long time I had been wanting to find spiritual happiness, with something real to believe in.

How uplifted I am to know that now I belong to the true Church God revealed in these modern days, and to know that Joseph Smith was truly a prophet of God. I humbly pray that I will always serve our Heavenly Father with all my heart for all the blessings I have received. Nothing compares with this great privilege of being a member of the Church of Jesus Christ of Latter-day Saints.

Janet Griffiths

Wolverhampton Branch

The first time I went to the Church of Jesus Christ of Latter-day Saints, I was impressed with the overwhelming friendliness. Everyone seemed so pleased to see me, though they had never met me before that time. I held quite a long discussion with two of the people there who told me that they were the people set apart to help investigators. After a few more visits to the Church I began to realise that the people there were exceptional; they seemed to have something that no others had, and at last I agreed to take the lessons.

I had never believed that God, Christ, and the Holy Ghost could be just one person, and here were two people who were telling me what I had always known in my heart to be true. By the time I had reached the fourth lesson, I knew that I had to make a very big decision very soon. What I had to find out was "Is my faith in God strong enough to do something for Him?" When they asked me when I was going to be baptised, there was no hesitation in my mind. I knew at that moment that I *was* strong enough, or at least that if I were not strong enough, there was someone who would give me His help willingly.

Two weeks later I was baptised. Both family and friends were very understanding and helpful. I pray that I may be able to help others as I myself was helped. If I can do this, I will feel that I have paid at least part of my debt of gratitude.

My life has gained more meaning and purpose now that I have found the Church. I feel that I belong to a Church which knows the real meaning of Christianity: loyalty, true friendship, and a clear view of life and what it means here on earth.

Roderick MacKenzie

Cambridge Branch

Our entire family are members of the most wonderful Church in the world. Each and every one of us loves the Church and all it stands for.

When the elders called on us, I was immediately impressed by their friendliness, dignity and above all, their genuine humility in delivering the word of God to my family. We have come to love these young men as part of our family, and the children adore them. What better recommendation can we give them as wonderful representatives of our Church.

We all acquired our testimony through prayer. None of us were forced into the Church in any way. We all took a little time each to find the truth for ourselves. I thank the Lord that my family and I found the answer to our prayers. We will do all in our power to uphold the work of our Church by dedicating our lives to God our Heavenly Fathtr

Elizabeth Parsons

Hyde Park Branch

I have found in the Church a happiness I didn't know was possible. I find great joy trying to live the gospel, and my Father in heaven has enriched me spiritually and materially.

I was brought up in a convent until I was 18, and although I did as I was told and attended religious services and instruction, I never felt deep in my heart I was doing the right thing. When I left the convent I stopped being a practising Catholic, but I felt that I should show my Heavenly Father I loved Him by practising a Christian way of life, and I wanted to know which faith was the right one.

As soon as the elders called on me, and taught me principles of the gospel I knew I had found the right faith, and I prayed to my Father in Heaven, and He gave me the wonderful gift of the Church.

I am grateful for the wonderful privilege of belonging to the true Church of Jesus Christ. I know Joseph Smith was a true prophet, and that David O. McKay is also a true prophet.

David Harman

Merthyr Tydfil Branch

OUR introduction to our true Church of Jesus Christ of Latter-day Saints started first with our sending our two boys to Primary; they are now aged ten and five years. Then Sister Ann Colter and Sister Edna Davies, both local Welsh missionaries, called on us and asked if we wished to hear what our children were being taught, and, as we never turn anyone from our door, they were called in and gave us our first lesson. Now, I'm the type of person who'll argue about everything and anything and here was a " heaven " sent opportunity.

In my three and a half years in the Army I travelled through a few countries: India, Iraq, Transjordan, Egypt and France, and inquired of quite a few religions. I have hidden in a hedge and watched an Indian funeral, with the mourners wearing sackcloth and daubed with ashes being preceded by a band of various tymphonical instruments. I've been in charge of gangs of Arabic labourers or rabble as they are called and allowed them time off at regular intervals for prayer. I've passed the plate around at the Methodist Mission Church in Bangalore and been a member of the church choir in the Church of England Mission at Basrah. Nowhere could I find what I was seeking, if, indeed, I was honestly looking for anything. However, face to face with these sisters, I met a sincerity that I had never met before. That was the

Wast Water, English Lake District, with Great Gable and Scafell

first and biggest fact to strike both my good wife and myself. Then the further we progressed with them, the more we were impressed both by them and the story of Joseph Smith. I realised that the whole truth of the Church as far as I was concerned revolved around Joseph Smith. The deeper I have progressed in the Church, the more I have found out the truth in the Prophet's revelations until now I too know that Joseph Smith was a true prophet and that the Gospel has been restored to us here on earth in these latter days.

The first truth to strike home was the fact that even Jesus Christ, the Son of God, to conform with the Divine Plan for salvation had to be baptised. It stood to reason if such as He had to be baptised then surely if we wished our salvation we had to be baptised. I am thankful that both my wife and I found the truth together. The way was made easy for us. I'm thankful too for Sisters Davies and Colter, and for all the friendly brothers and sisters we have found in the Merthyr Branch. There is a wonful spirit existing here.

Birling Gap, near Beachy Head, Sussex

CLARK (*continued from page* 243)

difference between salvation and exaltation and damnation. I examined the books to find out, if I could, whether the Saviour had made any change in speaking on this continent and on the other side in fundamental sayings and doctrines. As I have said to you, there are some omissions, there are some changes, some of the changes are most important. Make the comparison I have made and find them out. But I found nothing whatsoever that changed the fundamental principle announced by the Saviour in Palestine and here:

"*He that believeth and is baptised shall be saved; but he that believeth not shall be damned.*" (Mark 16:16)

Brethren and sisters, do not stray, do not be misled, do not cuddle to yourselves the thought that you can do this or that or the other forbidden

thing, that after all these things make no difference. I bear you my witness again that all your thoughts, all your acts, all your doings of any kind, have an effect, beneficial or otherwise, on your souls, and you cannot afford so to jeopardise the hereafter.

May the Lord be with us.

I renew my testimony to you that God lives, that Jesus is the Christ, that the Gospel and the Priesthood were restored through Joseph Smith, that there came also to him certain other great powers, that all that he had, he passed on to those who have succeeded him, the last one of them being President David O. McKay.

May God bless him in his hour of tribulation, may God bless his wife and restore her completely to health and strength. May He continue to guide and direct him, that he may guide and direct us, I humbly pray, in the name of Jesus. Amen.

KIMBALL (*continued from page* 246)

personally visited Joseph Smith in our world in the last century. He outlined the way of peace in this world and in eternal worlds. That path is righteousness. The prophet Joseph Smith with all his successor prophets proclaim the ripening of this world in iniquity and the solution of all vexing problems. The *Book of Mormon* which he brought into existence relates the story of peace as the world has seldom known it.

Two hundred years of prosperity and tranquility. And during this unprecedented era of peace there was joy and progress. There never was such happiness. That blessing for us and our posterity could be a reality were we personally and nationally to follow the way of total righteousness to that utopian happiness.

God lives as does His Son, Jesus Christ, and they will not indefinitely be mocked. May we hearken and repent " for the day of the Lord is near in the valley of decision . . . "

" . . The Lord will be the hope of the people."

Joseph Smith is a true prophet of the living God, and his successors likewise. The mantle of authority and prophecy and revelation and power lies on the choice servant who now leads us, President David O. McKay, and he is God's prophet not only to Latter-day Saints but to all the people of the world.

British Mission Statistics

BIRTHS AND BLESSINGS

Cooper : To Brian and Marcia June Nolan Cooper of West Hartlepool, a son, David, born January 16, 1960; blessed April 3, 1960, by Lew Doyle Stratton.

Williamson : To Alfred Scott and Madeliene P. Bartlett Williamson of Brighton, a son, Neil Scott, born March 14, 1960; blessed April 10, 1960, by George Woodgate.

Bolton : To Kenneth and May Law Bolton of Dewsbury, a son, Neil Keith Bolton, born March 16, 1960, blessed April 3, 1960 by Dennis P. Blackhurst.

Varley : To Lawrence and Kathleen Rosetta Harding Varley of Dewsbury, a daughter, Lorraine Anne Varley, born May 31, 1956; blessed April 3, 1960 by Clifton K. Forsyth.

Smith : To Arthur Trevor and Joyce Willoughby Smith of Dewsbury, a son, Alan, born December 13, 1957; blessed April 3, 1960, by Nicholas Murphy.

McReady : To Samuel and Mary Grier Reid McCready of Paisley, a daughter, Doreen Elizabeth, born December 19, 1952; blessed April 3, 1960, by Peter Alfred Heede.

Gilchrist : To John and Catherine Aitken Smith Gilchrist of Paisley, a son, Thomas Smith, born October 2, 1952; blessed April 13, 1960, by Peter A. Heede.

Walker : To Valerie Walker of Paisley, a daughter, Karen Nicola, born March 14, 1960; blessed April 3, 1960, by W. N. Rudd.

Wallace : To Ivan and Eleanor S. Turner Wallace of Belfast, a daughter, Eleanor Kimberly born March 15, 1960; blessed April 3, 1960, by Joseph Ditty.

Wainwright : To Alfred and Pauline Tomenson Wainwright of West Hartlepool, a son, Peter, born March 12, 1960; blessed April 3, 1960, by Alfred Wainwright.

Bent : To James Alfred and Heather Lilian Longden Bent of Gravesend, a son, Roger Longden, born March 17, 1960; blessed April 10, 1960, by James Alfred Bent.

Liggitt : To John William and Joan Ward Liggitt of Middlesbrough, a son, Osmond John, born August 19, 1959; blessed April 3, 1960, by Bryan Clements.

Rhyder : To Leslie Stewart and Vera Doreen Fewtrell Rhyder of Middlesbrough, a son, Craig Douglas, born February 28, 1960; blessed April 3, 1960, by Bryan B. Clements.

Geary : To John Keith Malcolm and Jean Gwendoline Silsbury Geary of South London, a son, Paul Jonathan, born March 26, 1960; blessed April 10, 1960, by John Keith Malcolm Geary.

Perkins : To Gordon Martin Stewart and Elizabeth Rosemary Crouch Perkins of Bristol, a son, Martin John, born November 17, 1959; blessed April 3, 1960, by Edward Hughes Morgan.

Hobbs : To Geoffrey Derek and Shelagh Margaret Sheriden Hobbs of St. Albans, a daughter, Stephanie Gilliam Kathleen, born December 26, 1959; blessed January 24, 1960, by Ralph Sherman Mount.

Jolliffe : To William James and Phyllis Iris Adey Jolliffe of St. Albans, a son, William James, born August 1, 1952; blessed March 6, 1960, by Gordon Johnson.

Jolliffe : To William James and Phyllis Iris Adey Jolliffe of St. Albans, a son, Ian Gordon, born November 15, 1958; blessed March 6, 1960, by Ralph S. Mount.

Jolliffe : To William James and Phyllis Iris Adey Jolliffe of St. Albans, a son, Paul Douglas, born March 6, 1954; blessed March 6, 1960, by Harold C. Anderson.

Jolliffe : To William James and Phyllis Iris Adey Jolliffe of St. Albans, a son, Clive Richard, born November 15, 1958; blessed March 6, 1960, by Thomas Hill.

Jolliffe : To William James and Phyllis Iris Adey Jolliffe of St. Albans, a daughter, Marion Fay, born December 28, 1955; blessed March 6, 1960, by Geoffrey D. Hobbs.

Warnes : To Kenneth and Anne Christine Moffatt Warnes of Bradford, a daughter, Sandra Louise, born April 19, 1960, blessed April 3, 1960, by William R. Kirk.

Lambert : To Clifford Cyril and Patricia Ann Boar Lambert of Lowestoft, a son, David Clifford, born February 25, 1960; blessed April 3, 1960, by Thomas William Frederick Boar.

Greenough : To Roy and Phoebe Greenough of Bradford, a daughter, Tina, born February 13, 1960; blessed March 13, 1960, by John Leonard.

Ryan : To Leslie and Marjorie Dable Ryan of Bradford, a son, Michael John, born March 10, 1960; blessed April 3, 1960, by Leslie Ryan.

Granger : To Thomas and Catherine Williams Granger of Paisley, a son, Paul Watson, born March 24, 1960; blessed April 17, 1960, by Thomas Granger.

Evans : To Walter and Beryl Orinda Davies Evans of Bridgend, a daughter, Paula Jayne, born July 2, 1957; blessed April 17, 1960, by Larry T. Hutchings.

Griffiths : To Michael John and Joyce Eirwen Jenkins Griffiths of Bridgend, a son, Michael Andrew, born February 13, 1959; blessed April 17, 1960, by Larry T. Hutchings.

Grifiiths : To Michael John and Joyce Eirwen Jenkins Griffiths of Bridgend, a son, Martin Jay, born January 14, 1958; blessed April 17, 1960, by Richard Mavin.

Smith : To Arthur and Rose Mary Cousins Smith of Cardiff, a son, Adam Farley, born January 27, 1960; blessed March 13, 1960, by Arthur Smith.

Thompson : To John Perrie and Doreen Veronica Callender Thompson of Newcastle, a son, Steve, born January 24, 1960; blessed April 17, 1960, by Terence F. Greenwood.

Barnes : To Charles R. E. and Barbara M. Griffin Barnes of Chesterfield, a son, Simon Leigh, born February 18, 1960; blessed March 6, 1960, by Charles R. E. Barnes.

Raynes : To Kenneth and Joan Briggs Raynes of Rawtenstall, a daughter, Beverley Ann, born March 16, 1960; blessed April 3, 1960, by Kenneth Edmondson.

Bickerstaff : To Alexander and Coral Alma Carlton-Campbell Bickerstaff of Nottingham, a daughter, Penelope Tracy, born December 22, 1959; blessed April 3, 1960, by Albert S. Green.

Lahtinen : To Ronald Walter and Deloris Fae Roylance Lahtinen of Chelmsford, a son Duncan William, born February 19, 1960; blessed March 6, 1960, by Ronald W. Lahtinen.

Gray : To Robert and Freda Betty Walker Gray of Chelmsford, a daughter, Karen Elizabeth, born January 28, 1960; blessed March 6, 1960, by Harold W. Hunt.

Shuttleworth : To James and Hilda May Perry Shuttleworth of Ashton-Hyde, a son, James Andrew, born February 22, 1960; blessed April 3, 1960, by Benjamin Thorpe.

Newill : To Norman Pacy and Dorothy Newill of Leeds, a son, Simon Andrew, born January 1, 1960; blessed March 13, 1960, by Norman Pacy Newill.

Baker : To Kenneth Noel and June Agnes Christina Townley Baker of Hull, a son, Paul Gareth Noel Baker, born December 15, 1955; blessed April 3, 1960, by F. James Stone.

Davies : To John Thomas and Ruth Josephine Heathcote Davies of Wythenshawe, a son, John Colyn, born February 24, 1960; blessed April 3, 1960, by John Thomas Davies.

Renshaw : To Kelvin and Brenda Carney Renshaw of Wythenshawe, a son, Philip, born March 1, 1960; blessed April 3, 1960, by William Bates.

Davies : To John Thomas Davies and Ruth Josephine Heathcote Davies of Wythenshawe, a son, Thomas Elwyn, born February 24, 1960; blessed April 3, 1960, by Wilfred Clark.

Colliard : To Archibald Maurice and Elizabeth Catherine James Colliard of Reading, a daughter, Elizabeth Anne, born March 23, 1957; blessed March 26, 1960, by Robert Silcott.

Burnett : To John Melton and Lucy E. L. A. Frances Burnett of Newport, a daughter, Roslyn Joyce, born November 7, 1952; blessed April 3, 1960, by Elder John D. James.

Neinajadly : To Stanislaw Michael and Ruth Ardell Nelson Neinajadly of Reading, a daughter, Brenda Gayle, born December 10, 1959; blessed March 6, 1960, by Loral A. Leavitt.

Smith : To John Brian and Eileen Dorothy Smith of Reading, a son, Lloyd Martin, born February 12, 1955; blessed March 6, 1960, by Robert Silcott.

Fletcher : To Samuel Leslie Fletcher and Shirley Starbuck Fletcher of Doncaster, a son, Christopher, born February 21, 1960; blessed February 21, 1960, by Cyril John Bishop.

Self : To Allan Sinclair and Eunice Grayson Self of Doncaster, a daughter, Zoe Larraine Sinclair, born January 13, 1957; blessed March 13, 1960, by William L. Asay.

Self : To Allan Sinclair Self and Eunice Grayson Self of Doncaster, a son, Dean Rusell Sinclair, born January 3, 1960; blessed March 13, 1960, by Vernon H. Jenson, Jr.

Self : To Allan Sinclair Self and Eunice Grayson Self of Doncaster, a son, Garry Norman Sinclair born May 2, 1955; blessed March 13, 1960, by William L. Asay.

Shipp : To Ronald James Shipp and Joan Joyce Shipp of Portsmouth, a son, Leslie Stephen, born March 26, 1955; blessed March 6, 1960, by Leon Mylroie.

Shaw : To Gerald and Dora Elsie Harman Shaw of Birmingham, a daughter, Linda Ann, born March 26, 1953; blessed April 10, 1960, by Anthony Terence Rampolla Burgess.

Shaw : To Gerald and Dora Elsie Harman Shaw of Birmingham, a son, Nicholas David, born February 17, 1958; blessed April 10, 1960, by Wilfrid Richard Horton.

Dixon : To Philip and Eileen Winifred Mace Dixon of Birmingham, a son, Paul Anthony, born March 20, 1960; blessed April 3, 1960, by Philip Dixon.

ORDINATIONS

BIRMINGHAM

Peter James Grainger of Birmingham to Deacon
Robert James Mawle of Birmingham to Priest
Gordon Alfred Edwards of Birmingham to Priest
Peter Leslie Craven of Birmingham to Teacher
Norman Paterson of Birmingham to Teacher
Frederick Thomas Wilson of Coventry to Priest
James Hampshire of Coventry to Priest
Bernard John Hardy of Coventry to Priest
Leslie Charles Rone of Worcester to Deacon
Thomas William Byrne of Worcester to Priest
John William Passey of Worcester to Teacher
Victor Frederick Smart of Worcester to Priest
William Henry Lynch of Northampton to Deacon
William Ernest Robert Willden of Coventry to Deacon
Walter J. Ashmead of Coventry to Deacon
Colin Edward Preece of Wolverhampton to Priest
David Joseph Griffiths of Wolverhampton to Priest
Edmund Francis Klich of Wolverhampton to Teacher
Philip Stewart Moore of Wolverhampton to Deacon
Roger Collins of Wolverhampton to Deacon
Albert Edward Preece of Wolverhampton to Deacon
Kenneth Arthur Chapman of Worcester to Deacon
Anthony Wilfred Hipkins of Birmingham to Deacon
Terence Whelan of Worcester to Deacon
George Albert White of Northampton to Deacon
Peter White of Northampton to Deacon
Herbert John Hodgetts of Worcester to Deacon

BRISTOL

Rodney Frederick Cavanagh of Bristol to Teacher
Michael Peter Caswell of Bristol to Teacher
Robin Griffiths of Bristol to Deacon
David Benton of Stroud to Deacon
James Edward Davis of Stroud to Deacon
Mostyn Herbert Vinnicombe of Gloucester to Teacher
Donald M. Munro of Gloucester to Teacher

HULL

George David Spandler of Grimsby to Deacon
Cecil Grimsbley of York to Priest
Ian Deighton of York to Deacon
William Wright of York to Teacher
Michael Ronson of Hull to Deacon
Charles Ellerington of Hull to Deacon
Charles Sidney Driscoll of Hull to Deacon
Emil Gustav Hess of Hull to Elder
David Horwell of York to Elder
Charles Christopher Prudames of York to Elder
Alfred Albert Cook of Grimsby to Elder
James A. Brunton Douglas of Scarborough to Elder
Anthony John Douglas of Scunthorpe to Priest

IRELAND

John Jude Owens of Belfast to Teacher
Robert Keenan of Belfast to Priest
Thomas Branagh of Belfast to Deacon
Thomas Ernest Jones of Belfast to Deacon
David Idris Davies of Belfast to Deacon
Stewart Thomas Miller of Belfast to Teacher

LEEDS

David Hinchcliffe of Dewsbury to Deacon
Brian Hardy of Halifax to High Priest
Frank Holroyd of Halifax to High Priest
Frank Beeley of Halifax to Deacon
Stanley Laville of Halifax to Deacon
David Edwin Walker Green of Dewsbury to Teacher
Alan Broadley of Dewsbury to Teacher
Charles William Cowling of Dewsbury to Teacher
Eric Laurence Fenton of Dewsbury to Priest
James Bonnar Green of Dewsbury to Priest
Gerald Robert Morley Dowling of Leeds to Teacher
Donald McKinzie Munro of Leeds to Teacher
Alfred Illingworth Emerson of Leeds to Deacon
Gerald Baker of Bradford to Priest
Leslie Thompson of Bradford to Priest
Michael Anthony Steward of Bradford to Deacon
Donald Woolley of Bradford to Deacon
Ian Tetlow of Bradford to Deacon
Jack Tetlow of Bradford to Deacon
Harry Thorp of Huddersfield to Deacon
Derrick Siswick of Huddersfield to Teacher
Kenneth Bolton of Dewsbury to High Priest
Arthur Gregory of Dewsbury to High Priest
Fred Laycock of Dewsbury to High Priest
Nicholas Murphy of Dewsbury to High Priest
Herbert Andrews of Dewsbury to Deacon
Alan Lingwood of Dewsbury to Deacon
Philip Albert Hughes of Dewsbury to Teacher
William Herbert Crisp of Dewsbury to High Priest
Derek Baldwin of Halifax to Priest

LIVERPOOL

Charles Murray Fleming of Southport to Priest
James Butterworth of Rawtenstall to Elder
Richard James Gunner of Burnley to Elder
Donald Simcock of Rawtenstall to Elder
Frank Butterworth of Rawtenstall to Elder
Colin Edward Birt of Wirral to Teacher
John Shields of Wirral to Deacon

LONDON

Harold Sydney Bisson of Romford to Priest
Raymond Adrian Kemp of Romford to Elder
William Knott Sheppard of Luton to Elder
John Frederick Woods of Luton to Elder
Ernest Frank Wohlcb of North London to Elder
Gordon David Rasmussen of West London to Elder

Dottis McKoy Williams of West London to Elder
Alexander Leslie Bayliss of Oxford to Elder
William James Jollife of St. Albans to Elder
Peter Doxsey of Southend to Elder
Jack McKeown of North London to Teacher
Albert John Wimbledon of Oxford to Priest
Ivor William James of Oxford to Deacon
Ian John Smith of St. Albans to Priest
William James Jolliffe of St. Albans to Teacher
Allen Howard Fraser of St. Albans to Deacon
John M. Barrett of North London to Teacher
James Murdo Tolmie of Romford to Deacon
Robert John Cook of Southampton to Teacher
Frederick James Harris of Crawley to Elder
James Sidney Hart of Crawley to Elder
Donald Oliver Hendon of Brighton to Elder
John Glyn of Crawley to Elder
William Blackwood Lawther of Crawley to Elder
Leonard Edward Mann of Crawley to Elder
John Edward Smith of South London to Elder
Augustus Walter Tennyson of Brighton to Elder
George Henry Thorne of Brighton to Elder
Rohert Jeffrey of Catford to Priest
Walter Alfred Mitchell of Portsmouth to Deacon
John Robert Charles Cowdrey of Portsmouth to Teacher
Malcolm Graham Robbins of Portsmouth to Teacher
Kenneth Edward Pantling of Portsmouth to Teacher
Brian Cedric Ford of Portsmouth to Teacher
Ronald James Shipp of Portsmouth to Teacher
Roy David Dicksee of South London to Priest
Brian Harold Goulding of Bournemouth to Teacher
Wilfred Dix of South London to Priest
Peter William Downer of South London to Teacher

MANCHESTER

Kenneth Clegg Tomkinson of Ashton-Hyde to Deacon
Robert Ian Preston of Ashton-Hyde to Deacon
Brian N. King of Wythenshawe to High Priest
William Walter Weston of Wythenshawe to High Priest
William Bates of Wythenshawe to High Priest
James Roy Caddick of Wythenshawe to High Priest
D. J. Plumbley of Wythenshawe to High Priest
Eric Cryer of Wythenshawe to High Priest
Wilfred Clark of Wythenshawe to High Priest
Jack Ellis of Wythenshawe to High Priest
Michael John English of Wythenshawe to Deacon
Gerald Finnegan of Oldham to Teacher
Terence Davies of Oldham to Teacher
Brian Smith of Oldham to Teacher
Darrell Woodhead of Rochdale to Deacon
Christopher James Roberts of Wythenshawe to Deacon
Robert Ian Burgess of Wythenshawe to Teacher
Kelvin Renshaw of Wythenshawe to Teacher
Edward John K. Pilkington of Wythenshawe to Teacher

NEWCASTLE

William Robert Starkey of Carlisle to Deacon
Ronald Urwin of Carlisle to Deacon
Maurice Peacock of Middlesbrough to Teacher
Gilhert Watson of Newcastle to Deacon
William Grahamslaw of Carlisle to Deacon
John Neasham Butcher of West Hartlepool to Deacon
Robert Robson of Newcastle to Deacon
Alexander Clark of Sunderland to Teacher
Claude Matthew Whittle of Sunderland to Teacher
Geoffrey David Mawlam of Middlesbrough to Deacon
John William Liggitt of Middlesbrough to Deacon
James Anthony Cowan of Middlesbrough to Teacher
John William Bowron of Middlesbrough to Deacon
Alan Brown of South Shields to Deacon

NORWICH

Earl E. Smith, Jr., of Ipswich to Priest
Frederick A. Phillips of Ipswich to Teacher
John H. Emerson of Ipswich to Teacher
Phillip Edward Pearce of Ipswich to Deacon
Brian Treloar Vingoe of Ipswich to Deacon
Algernon R. Sheldrake of Ipswich to Priest
Frederick William Hepenstall of Colchester to Teacher
Frederick Alexander Phillips of Ipswich to Priest

NOTTINGHAM

Stanley Castle of Leicester to Elder
John Robert Jenner of Derby to Elder
Leslie Walter Green of Leicester to Elder
William Stuart Shaw of Derby to Elder
Gordon Eric Cooper of Derby to Elder
Leonard Wilfred Challis of Nottingham to Teacher
Brian James of Nottingham to Teacher
George Robert Wardle of Mansfield to Deacon
Owen Edmund Johnson of Derby to Priest
Tom Stark of Nottingham to Deacon
Reginald Alan Bradley of Nottingham to Deacon
Richard Charles Cooper of Derby to Teacher

SCOTLAND

Lawrence Hill Cavin of Dundee to Deacon
Albert Roy, Snr., of Dundee to Priest
Robert Ross of Dundee to Priest
Graham Kerse Hill of Dundee to Teacher
James Binnie Denholm Gray of Edinburgh to Teacher
John Gilchrist of Paisley to Deacon
Neil Stewart Roy of Edinburgh to Deacon

SHEFFIELD

Kenneth Lee of Sheffield to Deacon
John William Cooper of Sheffield to Teacher
Bruce David James Heesom of Chesterfield to Teacher

WALES

Leslie Keith Dersaire of Newport to Teacher

BAPTISMS

BIRMINGHAM

Avril Margaret Blacklaw of Coventry
Eva Marjorie Hodgetts of Worcester
Herbert John Hodgetts of Worcester
Phoebe Doreen White of Northampton
Peter White of Northampton
Dennis White of Northampton
George Albert White of Northampton
Peter John Badham of Birmingham
Yvonne Alice Cooper of Wolverhampton
Francis Thomas Cooper of Wolverhampton
Terrance Whelan of Worcester
Vera Kathleen Whelan of Worcester
Jane Constance Whelan of Worcester
Annetta Josephine Badham of Birmingham
Walter J. Badham of Birmingham
Suzanne M. Clarke of Birmingham
Agnes Norah Badham of Birmingham

BRISTOL

Charles Douglas B. Semmens of Plymouth
David Benton of Stroud
Cheryl Ann Hazell of Gloucester
Patricia Doreen Glisson of Bristol

HULL

Norman John Wilkinson of York

Dorothy Wilkinson of York
John Turner of Scunthorpe
Robert Turner of Scunthorpe
Gladys Turner of Scunthorpe
Gladys Higgins Turner of Scunthorpe
Jacqueline Turner of Scunthorpe
Kathleen Turner of Scunthorpe
John Tong of Scunthorpe
Lily Crowson of Scunthorpe
Sharon Crowson of Scunthorpe
David Crowson of Scunthorpe
Phyllis Mimmack of Hull
Steven Barry Mimmack of Hull
John William T. Thomas of Hull
Dora Empson of Hull
Brenda Partington of Scunthorpe
June Fountain of Hull
Ann Jarvis of York
Paul David Adams of Scarborough

IRELAND

Sylvia Alexandre Purcell of Dublin
Emily Blanche Purcell of Dublin

LEEDS

Jeffrey Stuart Kenworthy of Bradford
Michael Anthony Steward of Bradford
Martha Steward of Bradford
Thomas Harry McDowall of Dewsbury
Lillian Willoughby of Dewsbury
Nancy Baldwin of Halifax
Reginald John Laville of Halifax
John Stanley Briggs of Bradford
Alan Lingwood of Dewsbury
Gwendoline Lingwood of Dewsbury
Doris Gertrude Brant of Bradford
Stephen Harold Flynn of Leeds
Christine Hinchcliffe of Dewsbury
David Hinchcliffe of Dewsbury
Joan Weathers of Leeds
Margaret Blackburn of Halifax
Andrew Briggs of Dewsbury
Herbert Andrews of Dewsbury
Joan Andrews of Dewsbury
Wendy Andrews of Dewsbury
Arthur Andrews of Dewsbury
George James Kelly of Leeds
Robert Arthur Briggs of Dewsbury
Sinclair Anthony Rhodes Burton of Leeds
Linda Simpson of Dewsbury
Philip John Bolton of Dewsbury
Andrew Briggs of Dewsbury

LIVERPOOL

Annie Thornley of Rawtenstall
John Shields of Wirral
Irene Gertrude B. Shields of Wirral
Rex Edwards of Liverpool
Norma Elizabeth Edwards of Liverpool
Richard Arthur Llewllyn of Blackburn
Sylvia Winifred Llewellyn of Blackburn
Christine T. Llewellyn of Blackburn
Kathleen Mary Llewellyn of Blackburn
Patricia Ann Pinches of Burnley
Barbara Louisa Kent of Rawtenstall
Patricia Jessica Simcock of Liverpool
Linda Reginia May Simcock of Liverpool
Peter Michael Simcock of Liverpool
Dorothy Doreen Chase of Liverpool

LONDON

John Henry Cox of Crawley
Evelyn A. Grainger of Hyde Park
Michael Collin Grainger of Hyde Park
Malcolm David Grainger of Hyde Park
Susan Ann Grainger of Hyde Park
Christine Maria Grainger of Hyde Park
Sidney Frank Powney of Stevenage
Gloria Rose Ann Powney of Stevenage
Harry John Leonard Jones of Brighton
John Derick Hood of St. Albans
Mabel Hood of St. Albans
Brian Clark of Brighton
Barbara Ann Jeffery of South London
Florence Joan Jeffery of South London
Wallace Charles T. Ritchie of Hyde Park
Elizabeth McGowan of Hyde Park
Julia Elizabeth Hunt of Crawley
Linda Carol Marchant of Brighton
Susan Margaret Marchant of Brighton
Peter Herbert John Urion of Southampton
David John Murtagh of Brighton
Ian Lawrence Jones of Brighton
Kathleen Pearl Clark of Brighton
Kathleen Patricia K. Wilson of St. Albans
Geoffrey Andrew Holmes of St. Albans
Susan Carol Holmes of St. Albans.
Patricia May Holmes of St. Albans
Ronald Owen Wilson of St. Albans
Fredrick Thomas Bishop of Brighton
Richard James Marchant of Brighton
Audrey Kathleen Urion of Southampton
Donald Alfred Morton of Portsmouth
June Morton of Portsmouth
Lilly Gordon of Romford
James Murde Tolmie of Romford
Elizabeth Peach Higgins of Romford
Ian Lawrence Jones of Brighton
Kathleen Pearl Clark of Brighton
Mark Alexander Clark of Luton
Ann Patricia Burdenell of Luton
Anthony Charles J. Stewart of Oxford

MANCHESTER

David Morgan Fitton of Rochdale
Kenneth C. Tomkinson of Ashton-Hyde
Florence M. Tomkinson of Ashton-Hyde
Shirley Joan Capper of Stockport
Steven Robinson of Manchester
Alan Charles Robinson of Manchester
Peter Martin Rohinson of Manchester
Monica Robinson of Manchester
Rayomnd Rohinson of Manchester
Andrea Florence Fliteroft of Radcliffe
Eva Beatriee Joyee Cousins of Manchester
Barington William Turner of Rochdale
Margaret Cattermole of Rochdale
Helga Landav of Wythenshawe

NEWCASTLE

Marion Urwin of Carlisle
Dorothy N. A. Urwin of Carlisle
Ronald Urwin of Carlisle
Eileen M. Parkin of Newcastle
John N. Butcher of Carlisle
Agnes R. Grahamslaw of Carlisle
William Grahamslaw of Carlisle
Maureen Texeira of Newcastle
Vera Dalton of Sunderland
Angela White of Carlisle
Mary White of Carlisle
Joseph Dixon of Newton Aycliffe
Esme Dobbing Robinson of Newcastle
Ronald George Allen of South Shields
Florence Moore of Sunderland

NORWICH

Edith May Fisher of Cambridge
Phillip Edward Perna of Ipswich
Beryl Anne Forsdyke of Ipswich
Margaret Jean Mills of Lowestoft
Michael William C. Mills of Lowestoft
Julia Frances Reid of Lowestoft
Rosemary Chatterton of Ipswich
Carol Florence May Hart of Lowestoft
Samuel William Frederick Hart of Lowestoft
Dorothy Irene Reid of Lowestoft
Kathleen Lilian Jane Coote of Lowestoft

NOTTINGHAM

Margery Edna Lines of Leicester
Brenda Mae June Wilson of Mansfield
Ivan Wardle of Mansfield
Kathleen Wardle of Mansfield
Iris Wardle of Mansfield
George Robert Wardle of Mansfield
Briony Jan Green of Nottingham

SCOTLAND

Lorraine Ness of Aberdeen
Thomas Morton Fleming Wilson of Glasgow
Irene L. Wilson of Glasgow

William Evans of Paisley
Yvonne Ness of Aberdeen
Mary Elizabeth Lawson Ness of Aberdeen
Margaret Finlay of Glasgow

SHEFFIELD

Peter Graham Swift of Sheffield
Doreen Wagstaffe of Chesterfield
Kelvin Swift of Sheffield
Marilyn Wilson of Barnsley

WALES

Sylvia Elizabeth Joan Burnett of Newport
Marian Violet Davies of Bridgend
Donald Lyn Davies of Bridgend
Maisie Pewtner of Newport
Irene Winnifred Hartshoren of Newport
Bhajan Kour Singh of Swansea
Mary Elizabeth Huddleston of Swansea
Janice Ray Ursula Jones of Bridgend
Patricia Harris of Bridgend
Julian Price Evans of Bridgend
Julian Price Evans of Bridgend
Susan Marie Evans of Bridgend
Allen Frederick West of Cardiff
Hazel Gwyneth Mitchell of Swansea
Michael John West of Cardiff
Derick Pewtner of Newport

Missionary Activities

ARRIVALS :

April 19, 1960	*From*	*To :*
Michael Stephen Bridge	Salt Lake City, Utah	Sheffield
George Gordon Foster	Preston, Idaho	Birmingham
Keith Burton Hadley	Ogden, Utah	Scotland
Thomas Kent Palmer	Preston, Idaho	Birmingham
Dale William Thomas	Salt Lake City, Utah	North London
Neil Dalton Thorn	Springville, Utah	Hull

TRANSFERS :

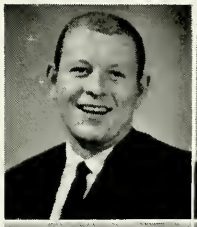
April 1, 1960	*From*	*To :*
Larry N. Cook	Manchester	Central London
Gary B. Hansen	Leeds	Mission Office
Robert N. Hurst	Mission Office	Sheffield
Loreine Turley	Wales	Mission Office
April 4, 1960		
F. Kennard Barson	Leeds	Mission Office
Paul F. Day	Mission Office	Nottingham
April 7, 1960		
Doris A. Ireson	Liverpool	Bristol
Astrid L. Nielssen	Bristol	Nottingham
April 14, 1960		
Jeffrey L. Circuit	Leeds	Bristol
Mark V. Flandro	Hyde Park	Birmingham
Richard C. Gehhrke	Ireland	Hull
Ivan M. Heaton	North London	Ireland
Roger L. Johnson	South London	Sheffield
Michael C. MacFarlane	Birmingham	Hyde Park
Richard W. O'Brien	Bristol	Leeds
Frank T. Otterstrom	Sheffield	South London
April 18, 1960		
Robert C. Clark	Mission Office	Norwich
Duane B. Ford	Hull	Mission Office
Stanley R. Herron	Scotland	Mission Office
Dougla A. Robbins	South London	Mission Office
Ralph A. Sheffield	Norwich	Mission Office
Random W. Wilson	Birmingham	South London
April 20, 1960		
Jeffrey L. Circuit	Bristol	North London
Richard G. Evans	Hyde Park	Mission Office
Norman D. Gilchrist	North London	Bristol
Carl O. McGrath	Liverpool	Hull
Edwin R. Tucker	Hyde Park	Liverpool
Dennis A. Young	Hull	Liverpool
April 26, 1960		
Harold J. Dent	Newcastle	Mission Office
David G. Loosle	Newcastle	Mission Office
Conrad E. Michaelson	Liverpool	Mission Office
April 27, 1960		
Victor J. Burner	North London	Wales
Edward M. Claridge	North London	Wales

April 29, 1960	*From*	*To*
F. Kennard Barson	Mission Office	North London
Dwayne L. Liddell	Norwich	Mission Office
Roger B. McFarland	Nottingham	Mission Office
Richard W. O'Brien	Leeds	Mission Office
April 30, 1960		
Delbert G. Alder	North London	Newcastle
Roger F. Campbell	South London	Leeds
Douglas D. Gordon	North London	Sheffield
LaDell C. Hoth	Birmingham	Manchester
Leon Mylroie	South London	Newcastle
William S. Nicholson	Central London	Liverpool
Robert R. Spencer	South London	Newcastle
Graham G. Stubbs	South London	Newcastle
Howard M. Sumsion	Central London	Hull
Norman D. Wright	Birmingham	Hull
May 1, 1960		
Marie P. Alger	Hyde Park	Liverpool
C. E. Jane Morrow	Hyde Park	Liverpool

APPOINTMENTS :

Gary B. Hansen appointed Mission Secretary of the North British Misson, effective March 27, 1960.
F. Kennard Barson appointed Travelling Elder, effective April 4, 1960.
Paul F. Day appointed Supervising Elder of Nottingham District, effective April 4, 1960.
Duane B. Ford appointed Travelling Elder, effective April 18, 1960.
Stanley R. Herron appointed Travelling Elder, effective April 18, 1960.
Douglas A. Robbins appointed Travelling Elder, effective April 18, 1960.
Ralph A. Sheffield appointed Travelling Elder, effective April 18, 1960.
Harold J. Dent appointed Travelling Elder, effective April 26, 1960.
David G. Loosle appointed Travelling Elder, effective April 26, 1960.
Conrad E. Michaelson appointed Travelling Elder, effective April 26, 1960.
F. Kennard Barson appointed Supervising Elder of North London District, effective April 29, 1960.
Dwayne L. Liddell appointed Travelling Elder, effective April 29, 1960.
Roger B. McFarland appointed Travelling Elder, effective April 29, 1960.
Richard W. O'Brien appointed Travelling Elder, effective April 29, 1960.

ORAL B. WILKINSON



SAMUEL G. LONGBOTHAM

BRYCE D. CAHOON

LARRY T. ADAMS

RELEASES :

June 3, 1960	*From :*	*Districts Laboured :*
Bryce D. Cahoon	Cardston, Alberta, Canada	Bristol, Hull, Nottingham
Samuel G. Longbotham	Calgary, Alberta, Canada	Scotland, Mission Office, Leeds, Nottingham
Oral B. Wilkinson*	Murray, Utah	South London, Newcastle, Mission Office, South London
June 23, 1960		
Larry T. Adams†	Moapa, Nevada	North London, Nottingham, Mission Office, Bristol

* Travelling Elder and Supervising Elder of South London District.

† Travelling Elder and Supervising Elder of Bristol District.

President David O. McKay is the symbol of good living and spiritual excellence to millions of people throughout the world. As he approaches his 87th birthday on September 8th, the Latter-day Saints of Great Britain have determined to offer him a birthday tribute of great worth by seeking out 1000 souls who will accept the gospel of Jesus Christ and will become members of His Church in the months of July and August